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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

VOL. XIV.---NO. 20. BOSTON, FRIDAY, MAY 17, 1844. WHOLE NO. 697.

SELECTIONS.

From the Glasgow Argus.

Meeting of the Glasgow Emancipation Society.

AMERICAN SLAVERY—CASE OF JOHN L. BROWN.

On Thursday evening, one of the most numerous, and at the same time, most interesting meetings of the members and friends of the Glasgow Emancipation Society, which has taken place for many years, was held in the Rev. Mr. Anderson's church, Nelson street, for the purpose of remonstrating against the flagrant violation of the rights of humanity, as involved in the conduct of the authorities of South Carolina, in sentencing John L. Brown to be hanged for the crime of aiding the escape of a female slave; and also, to consider the propriety of adopting a resolution relative to the acceptance, by the Free Church of Scotland, of contributions from American slaveholders. There has been no anti-slavery meeting of equal to it in Glasgow since the celebrated discussion between Messrs. Thompson and Borthwick, which most pointedly demonstrated the intensity of the public feeling in this city on the subject for which meeting was convened. On the platform we observed Bailie Hastie, Councillor Turner, the Rev. Dr. Willis, Rev. Messrs Jeffrey, Reid of Edinburgh, Dickinson, M'Tear, &c.; Dr. Watson, Mr. A. Paton, E. Anderson, Greig, Ferguson, T. Sneal, J. Murray, and many of the friends of emancipation.

Mr. Sneal said he had great pleasure in proposing as chairman, an individual whose character, and standing, and influence in the community, were such as would be calculated to add weight and dignity to their proceedings. Before moving, however, that the friend to whom he referred should take the chair, it was only justice to the Lord Provost to say, that in waiting upon him with a request that he would take the chair, he received them in the warmest and most friendly manner, and expressed his regret that unavoidable absence from the city on public business prevented him being present that evening. Since then, he had received a letter from the Lord Provost, which he would now read to the meeting:—

GLASGOW, 11th March, 1844.

T. SNEAL, Esq.

Absence from town will prevent me attending the meeting of the Glasgow Emancipation Society on Thursday evening, as I intend leaving for London the morning Wednesday.

I should have had great pleasure in being present, and cordially approve of your humane exertions in endeavoring to make public opinion bear against the atrocious system of slavery in the United States.

I am, Sir, yours truly,

JAMES LUMSDEN.

Mr. Sneal then proposed to the meeting that Bailie Hastie should take the chair. (Cheers.)

Bailie Hastie, on taking the chair, said—Permit me to thank you for the honor of being called to preside over this large and influential assembly. While I yield to no one in a cordial sympathy with the object of your meeting, I regret that one who, by his station and influence, would have lent great strength to your remonstrances, has been prevented from being present on this occasion. The object of the meeting has been fully explained in the advertisement calling you together; and I may be permitted to say, in allusion to the more prominent narrative on which it is founded, I was disposed to think that the circumstance there stated, of a fellow being condemned for aiding a fellow being to escape from slavery, was derived from one of those fearful sources of American fiction which emenate from that country from time to time; and even now can hardly realize to my own mind the possibility of such a thing, as that a man should be sentenced to suffer the last punishment of the law for having (and, as was said by the learned Judge who presided on the occasion, a female slave to escape from her master's service. (Hear.) Of that sentence, and of the solemn advice which accompanied it, I could wish to speak with all moderation, knowing the intense sensitiveness of our American friends to all cases of supposed foreign interference; but, at the same time, I can characterize that sentence in no other terms than as atrocious, and utterly disgraceful to the country which has laws on their statute book authorizing such a proceeding. (Cheers.) And while we characterise the American laws in this way, we must remember that it is only a few years since our own code of criminal jurisprudence was the most sanguine, perhaps, on the face of the globe. (Hear.) Happily, however, this has now been done away with; and may we not hope that through the righteous government of all-seeing Providence who, from seeming evil, is still educing good, this atrocity may do more in promoting the extinction of slavery and the slave trade, than all that the Society, or the combined emancipation societies throughout the world, could have accomplished for a generation to come. (Hear.) I will not detain you with any further remarks, but request that the Rev. Mr. Reid will move the first resolution.

The Rev. Wm. Reid of Edinburgh, spoke as follows:—We have met to-night not so much for the purpose of making speeches, as for the purpose of giving expression to indignant feeling. Had it been the former purpose, I should have some misgivings in rising to address you. The subject of American slavery is one with which I cannot profess to be intimately acquainted, but the event which has brought us together speaks home to every heart, and touches feelings of humanity within my bosom that must have utterance when such atrocities are perpetrated. (Cheers.) The event which has brought us together seems to be one of those means adopted by the Divine Providence for the purpose of arousing and recalling our attention to one of hell's most diabolical works. (Cheers.) Our ears had become accustomed to the ordinary cruelties of slavery. We had heard of the infamous means adopted on the coast of Africa in order to entrap its sons and daughters, and drag them into bondage. We had heard of tribes being stirred up to war with tribes, and then accepting the victors to deliver up the prisoners they had taken for some childish toys. We had heard of the horrors of the slave ship, and the cold-hearted traffic of the slave-markets, where our fellow-men were bought and sold according to the strength of their muscles, or the pounds' weight of their bodies. We had heard of the cruelties of the planters, and the tyranny of their agents, the slave-drivers—of negroes being burned alive, branded with hot irons, chained together with iron collars, flogged, peppered with small shot, hunted with bloodhounds, and tortured to death. We had heard of all this, and cruelties, too, committed not under an acknowledged despotic and barbarian government, but under a government, the very first sentence of whose Constitution bears the declaration, that *all men are created* equal. (Loud cheers.) We had heard all this, and yet, with a knowledge of this atrocity, we had settled down under that apathy, which too often comes over the mind when our own personal comfort and liberty are not in immediate danger; but the more our attention is called back to the consideration of the disgusting subject by slavery presenting itself in an aspect even more hideous than that it usually assumes. Not content with the torture of its colored victims, it puts forth its iron grasp in the person of the honorable Judge O'Neal, and seeks to smother in its filthy bosom one whose countenance is as fair, and whose blood is as pure as that of any one among yourselves. (Hear.) The subject is, then, a personal one. It is not John L. Brown only that has been insulted—it is not John L. Brown only that is called upon to give expression to indignant feeling, and demand that justice be done. (Cheers.) Humanity herself has been insulted; and wherever the tidings of John L. Brown's condemnation comes, the upheaved bosom, and the rushing tear, and the indignant look, will attest the fact. But what has been the design of this daring outrage?—that slavery might strike terror into the bosom of her enemies. The devil has, however, for once outwitted himself. I know little of human nature—I know little of the spirit of true-hearted abolitionists—I know little of the designs of Divine Providence, if this event prove not the means of awakening the dormant energies of every freeman, and create such a sentiment, as shall strike from slavery its strength, and render it the victim of its own unparalleled atrocities. (Cheers.) Now, I am not required at present to dwell upon the revolting nature of American slavery generally, but to direct your attention to this particular case. Slavery in America is, through all its ramifications, a system of injustice, coercion, and terror. The law gives to the master almost unbounded liberty over the person of his slave while in his possession, and should he escape, every facility is provided for his recovery. If a Virginian enters New-York, says Mr. Jay, and claims, as his property, a horse which he finds in the possession of one of its citizens, an impartial jury is selected to judge of his claim, witnesses are examined, nor can the horse be at last recovered but with the unanimous consent of the jury. But let the Virginian claim not the horse, but the citizen himself, as his beast of burden, then the government makes all things easy for him. By the act of 1793, the slaveholder may himself, without oath or process any kind, seize his prey where he can find him, and, at his leisure, drag him before any Justice of Peace in the place whom he may prefer, and having satisfied the judge of his own choosing, the wretched prisoner is surrendered to him. In keeping with this is the spirit that is manifested against all who would in the least degree aid a slave in his attempt to escape. A Mr. Lumkin remarked in the Senate in 1838, that 'if abolitionists went to Georgia, they would be caught.' And Mr. Preston declared in the same debate, 'Let an abolitionist come within the borders of South Carolina, if we can catch him we will try him, and, notwithstanding all the interference of the governments on earth, including the federal government, we will hang him.' Nor are these sentiments held only by members of the Legislature—they are openly avowed by men of a more sacred calling. The Rev. Dr. Hill, of Virginia, at the late New School Presbyterian General Assembly in Philadelphia, is reported to have said, 'There had been some abolitionists in his neighborhood, endeavoring to incite the slaves to insubordination; but fortunately they were interrupted in their infamous purpose, and some of them were lynched, *and he believed they deserved it.* He was no advocate for lynching, but he believed that there were extreme cases that called for extreme measures, and this was one of them.' Along with these comes the case of poor Brown, condemned to death for aiding a female slave to escape, and announced in the American pro-slavery papers, in a paragraph of three or four lines, with a coolness that shows how every effort in behalf of the slave is regarded by the country which bears the declaration on the very face of its Constitution, that all men are born equal. What, then, has been the crime of this man? Has he entered the house of his fellow-man, and, stealing with noiseless step to the couch of its inmate, sealed his sleep in death, that he might possess himself of property not his own? No. Or has he sought to stir up the slaves on some plantation to cut their oppressor's throat? No. Or has he incensed the free colored population to rise up and vindicate their right to equal laws, and proceeded to wreak their vengeance on their white fellow citizens? No. What, then, is the crime for which he has been seized, and tried, and condemned to be hung like a dog? For daring to pity the poor slave, and aiding one in obtaining her liberty. (Loud cries of 'shame.') Had his crime been the foulest that ever stained the annals of guilt, a more heartless address could not have been delivered in his hearing by the man calling himself judge, who sat upon the bench. Did there ever come from mortal lips a more cold-blooded address than that of Judge O'Neal? (Cheers.) Mr. Reid here read the address, at the conclusion of which, the audience gave unequivocal manifestation of the feeling of abhorrence which it had excited in their breasts. Mr. Reid then proceeded—Our blood has often run cold, and the indignant feelings of human nature have swelled in our bosoms, as we have read similar addresses delivered by judges in our own land, as they consigned those who were bone of their bone and flesh of their flesh, fond of love of life, and land, and kindred like themselves, over to the tender mercies of the hangman, and often has the desire been formed in my bosom, at least, that an indignant community might arise and protest against this barbarous attempt to arm the law with terror, by sacrificing human life. (Cheers.) But never did I expect that the first occasion on which I should give in my protest against death punishment, should be in the case of an individual condemned for an act approved by humanity, uncontaminated by the degrading influence of slavery, and approved by that God who demands that the yoke of the oppressor be broken, and the oppressed go free. To comment upon the address of this man who has so fearfully dared to outrage justice, and yet called the honorable Judge O'Neal, would be no compliment to your feelings. There is a profanity, a hypocritical cant, that shows me how low a human heart may sink when it abandons the simple, yet heavenly, principle of justice. (Cheers.) No man but one reared amid the degrading influence of slavery could utter such a speech, and the man who has uttered it may well seek that blood which he thus ironically presents to another,—he may well seek to reverse that sentence which, amid the solemnities of justice, and in defiance of its plainest principles, he has dared to pronounce, if he would save his name from descending on the roll of infamy. (Cheering.) Brethren, I am speaking strong. But it is not in human nature so outraged, to express itself in other language. (Applause.) What, then, are we to do? Our government cannot interfere. Lord Brougham, in the House of Lords, has already intimated this, in answer to several applications which he had received. We cannot go to the Legislature of South Carolina. What, then, can we do? Is there no means by which we can reach the ears of those who possess the power of reversing the sentence? Yes; there are other channels of communication than through our government. National courtesy forbids it to interfere, but the press is fettered by no such restriction. Let the arm of oppression be raised to crush the feeblest being on earth, and its voice sweeps the globe, telling that the rights of men are in danger, and is re-echoed from the most distant province inhabited by freemen, that wrong done to one is injustice to all. (Cheers.) And there is another tribunal, too, on earth, than that on which an acknowledged judge presides—the bar of public opinion; and let there be injustice done under the forms of the law, and then the judge becomes the criminal, and from the decisions of abused humanity and enlightened public opinion, there is no escape. The press, then, that has carried across the broad Atlantic the tidings of John L. Brown's condemnation, will carry back your marked disapprobation; and deaf as those are to the cries of humanity who have inflicted this sentence, they may yet hear the voice of justice urging her claims, and permit this sufferer, for the love of the oppressed, again to enjoy that liberty which his benevolent soul pants to see extended to the most degraded of his race. (Cheers.) There is one other means by which we might mark our disapprobation of this act, and the entire system of slavery in America. With feelings of astonishment and sorrow we have learned that the Free church has been receiving contributions from the Presbyterian church of Charleston, South Carolina, a town notoriously the very stronghold of slavery in that State. The system of slavery is so inwrought with society in all the slaveholding States, that there is scarcely the possibility in any collections being made in the circumstances reported without its being partly the price of blood. (Hear.) Now, I am sure that nothing more is necessary than a respectful calling of the attention of the men who have made noble sacrifices for the cause of truth to the subject, in order to its indignant rejection. (Cheering.) If they would spurn the price of a stolen chicken, or a pig, or a horse, they cannot accept the price of their stolen fellow-men. (Cheers.) Their rejection of this gift will exercise a most favorable influence on this case, and on the entire system of slavery. I trust, then, that this resolution will be adopted without a dissenting voice; that, oppressed though we be with unjust laws among ourselves, we will show that our hearts are only the more tender to feel for others; and may that God who sits upon the throne of the universe, and who can overrule the wickedness of men to the promotion of his own glory, give commands to the winds to blow favorably on the vessel that bears the expression of our feelings, open up a way for it to every heart that beats coldly towards the slave, sustain our suffering brother, who has thus become a martyr to the truth, and enlighten the minds of his unjust accusers. [Cheers.] The Rev. gentleman concluded by proposing the resolution, for which see advertisement.

Mr. Greig rose to second the motion, and said—The Chairman has expressed a wish that we may be moderate in the proposal of plans for the accomplishment of the object, the consideration of which has brought this assemblage together. In the expression of such a wish, I concur; but I feel that the heart must be made of different stuff from mine that can be calm and unmoved while sensible of the monstrous atrocities of slavery; and the peculiar features of the case just portrayed, are so abhorrent, they so out-Herod all moderation, that it would be an actual violation of my nature to deal very moderately with what violates all propriety, outrages every sense of decency, and causes our common humanity to scowl with indignant reprobation. (Cheers.) I am well aware that in America, especially in the southern States, opinions exist as to slavery far different from those that we entertain. The very air that the people breathe is tainted by slavery; the infant's cradle is rocked by the hands of a slave; the child's lullaby is the negro's groan; and from birth to death, the child, the youth, the man, the son, the parent, and the grandsire—all are born, and live, and die, with the influence of slavery upon them; while every page of their records, domestic and municipal, social and national, is blotted with its deep and blood-stained spots. (Hear, hear.) To us, however, slavery appears in its naked deformity, unmasked and stripped of all the false palliatives with which interest or habit may invest it on the other side of the Atlantic, and it is with one of its most monstrous, nay, its most unholy features, that we have this night especially to deal. (Cheers.) What, then, is the immediate cause of our assembling? You have not met, as on former occasions, to listen to the wrongs of the negro—to hear the infamous atrocities of slavery detailed, and to pour forth your hearts and voices in honest and loud denunciations of its unmitigated horrors. Your sympathies were then manifested in behalf of the slave—your hearts were strongly moved by the portrayal of his sufferings—your sense of justice was powerfully acted upon by the declaration of his wrongs, and your voices thundered for his freedom; nor were they lifted up in vain. You are now to regard a white man as a victim to slavery, you are to be taken from the plantation, the workhouse, and the prison, and the contemplation of the wrongs and sufferings of the praedial and non praedial slaves, to behold the monstrous anomaly of a court of law, which should be a tribunal of justice, turned into a bloody shamble, and an honorable judge, who should love mercy, converted into a sanguinary butcher, sacrificing an innocent victim on the altar of slavery. (Cheers.) For, what is the offence, the crime for which this unfortunate man has been tried and condemned? the crime of assisting a fellow-creature to escape from an unrighteous bondage, worse than death. O! strange anomaly! O! monstrous paradox! that that conduct should be considered as criminal, and an act adjudged worthy of death, which, in any country where (to say nothing of religion) even the common principles of humanity are recognized, would be regarded as an act of virtue; and yet, for such conduct in America, that boasts of its enlightened legislation, its numerous religious institutions, and its glorious independence, a fellow-creature is condemned to death, the death of the gallows. (Loud cheers.) We are generally inclined to admit that the murderer pays a just penalty by his death for the blood that he has shed; yet, even on this subject, some diversity of opinion exists; but what must be thought and said, when, in a country in some parts of which the penalty of death is not even adjudged to crimes 'black as murder'—in another, subject to the same general legislation, and boasting with equal loudness of the equality of its laws, an individual is sentenced to a murderer's doom and death, not as a felon, nor even as a criminal of an atrocious character, but for having 'assisted a female slave to escape from her master.' (Cheers.) In this country, and in all others where any regard is paid to the dictates of mercy, even in cases of the most flagrant crime, attempts are often made to mitigate the law's decree by proofs of the previous good character of the criminal: but in the blood-stained court of Winnsboro', no such plea is admitted; and a man is treated worse than the worst of criminals, who, for all the evidence submitted, may have been an upright and useful citizen. But how is our indignant surprise at this violation of law and justice increased, when we reflect that the country, in which this outrage is about to be committed, is one, boasting of its independence, glorying in its freedom, and which has stamped upon the very first line of its vaunted declaration, this assertion, that 'all men are born with equal rights.' (Cheers.) Yes, in the country that once in every year witnesses the gathering of old and young, rich and poor, male and female, to join in the celebration of its love of liberty, a human being is to be inhumanly slaughtered for having extended a hand towards the liberation of one unhappy victim of slavery. (Hear, hear.) His day of doom has been made somewhat distant from his conviction. Why? Is it that the whole pack of sanguinary bloodmongers throughout the southern States may be made acquainted with the glorious sacrifice about to be offered to the god of their idolatry, and thus regale themselves beforehand by the anticipation of the inhuman repast about to be made by the unholy monster of slavery? Or is it that the poor and wretched object of their cruel vengeance may have the horrors of his untimely fate aggravated by a lengthened incarceration within the walls of the prison of Fairfield District? (Hear.) Surely, the Americans, to make the tragedy complete, had better alter the day of murder from the 26th of April, to July 4th, in order that their commemoration of independence may be contemporaneous with the inhuman orgies of this man's slaughter, and that the shouts of their assembled citizens, while celebrating their freedom, may mingle with the dying groans of this murdered sacrifice to slavery. (Cheers.) It will, perhaps, be said by some, that the unfortunate man to whom this resolution refers has been tried and condemned by the laws of the State of which he is a citizen, and that the citizens of another country should not interfere to prevent a judicial decree from being executed. There is some force in this opinion, when applied to the interference of the legislators or judicial authorities of one State with the judicial or legislative enactments of another; but when a flagrant outrage upon justice is perpetrated, that reflects discredit upon human nature; when, in the name of law, mercy is disregarded, virtue is outraged, humanity made to weep and shudder; then, all who recognize the law of God as superior to the law of man, and who feel that the humane and benevolent decrees of the great Lawgiver are not restricted by clime or country, or color, must lift up their voices against this abhorrent, this inhuman, this unholy sentence. (Cheers.) What then appears to be our duty in this matter? To remonstrate with these violators of every principle of justice and humanity, and if possible induce them to adopt a less iniquitous course. Nor must we let any despair of an immediate and successful result prevent us from the upright and conscientious discharge of our solemn obligations. (Cheers.) We may not, it is true, succeed in averting the sentence, nor prevent its taking its horrible effect on the wretched subject of our sympathies; and perhaps, though we did even so far shame the blood-stained court by which he has been condemned, as to obtain a mitigation of the penalty, such is the debasing influence of slavery, such the hardening and brutalizing effect it produces on all minds placed within the sphere of its polluting influence, that, in all probability, a savage and blood-thirsty mob, of which the condemning court has but been a too faithful mouthpiece, finding that, however sanguinary their recognized laws, their victim was about to escape, would take the laws into their own hands, and following the dictates of their favorite, though fictitious, monitor, Judge Lynch scarcely more savage than the *honorable* Judge O'Neal, at once glut their ravenous and slavery-born love of blood by the merciless murder of the liberated captive. (Cheers.) We may not then, perhaps, redeem this much to be pitied man from his mournful fate; nor may we succeed at once in arousing these nefarious traffickers in flesh and blood to a proper sense of their anamolous and degraded position in the eyes of all Christendom, and in every civilized, ay, and uncivilized nation; we may not, perhaps, make them immediately conscious of the infamy that attaches to their name, and through them to their country; we may not, as yet, make them sufficiently aware of the loathing reprobation that must be felt and uttered against them by the great and good, in this and every succeeding generation, until they purge themselves of this deep and deadly sin—(cheers)—but this we may, we must, we will do; trusting in One who can mould all things to His righteous will, we will lift up our voices, and call upon others to do the same, to try to rouse these ill-doers from their sinful and slavish slumbers, and make them feel that the shameful conduct we denounce, the flagrant crimes we expose, the glaring atrocity we meet this night especially to deplore and reprobate, are contrary to justice, disgraceful to humanity, and hateful to God. (Cheers.)

☞ The remainder of these highly spirited proceedings we have already published in the Liberator.

MAN TO BE HANGED IN AMERICA

FOR AIDING THE ESCAPE OF A FEMALE SLAVE;

And the Free Church of Scotland accepting contributions from American slaveholders.

GLASGOW EMANCIPATION SOCIETY.

A public meeting of the members and friends of this Society was held in the Relief Chapel, John-street, on the evening of the 14th current, for the purpose of remonstrating against the flagrant violation of the rights of humanity in the case of John L Brown, a young man, condemned to be hanged by the authorities of the State of South Carolina, for aiding in the escape of a female slave; and to propose a resolution relative to the acceptance by the 'Free Church' of Scotland of contributions from American slaveholders.

ALEXANDER HASTIE, Merchant, and one of the magistrates of the city (in absence of the Lord Provost,) in the Chair.

The following resolutions were unanimously adopted, viz:—

I. Moved by William Reid, Minister of the United Secession Church, Edinburgh, and seconded by George Greig,—

Resolved, 1st, That the punishment of a human being by death, for any offence, is at all times most revolting,—that, while there are many, and they seem to be rapidly increasing, who deny the right to take away life by judicial sentence for any crime, there are others who deem it to beat least a questionable measure; but it is the opinion of this meeting, that there will be few, if any, found, even under the most despotic governments, who will attempt to justify the punishing with death of John L. Brown, who, it appears, was convicted lately at Winnsboro,' South Carolina, in the United States of America, of 'aiding a female slave to run away and depart from her master's service,' and who is sentenced by J. B. O'Neal, the Judge of the District, to be executed on the 26th proximo.

2d, That the murderous proceedings of Lynch law, which so frequently occur in the southern or slave States of America, are not more disgusting and offensive than is the professional coldness and would be religious formality, with which this judge pretends, as God's vicegerent, to take away this man's life for what he deems to be an 'offence,' and which, doubtless, is an offence against the laws of slavery; but which, wherever God's laws are regarded, would be esteemed a meritorious act.

3d, That this meeting would calmly remonstrate with the judicial authorities of the State of South Carolina, on the gross cruelty and injustice of this sentence, as being at variance with the eternal law of God—'Thou shalt do no murder,' or 'Thou shalt not kill;' and 'Whatsoever ye would that men should do to you, do ye even so to them;' would earnestly entreat them, for their own sakes, to pause awhile and consider, lest, in executing this sentence, they bring the greater condemnation upon themselves, and repent when too late; and would remind them, that there is a law which says—'Thou shalt not deliver unto his master the servant who has escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him.'—Deut. xxiii. 15, 16.

II. Moved by George Jeffrey, Minister of the United Secession Church, London Road, and seconded by Ebenezer Anderson,—

That whereas ministers and other office-bearers, as well as church members, in the southern States of America, are well known to be slaveholders; and whereas the American churches have been denominated 'The Bulwarks of American Slavery,'—this meeting cannot but express their deep regret that the Free Church of Scotland, or any other evangelical church, should accept of pecuniary contributions from such a quarter; and their decided conviction that, until the American churches have put away from them the sin of slaveholding, they are deserving the admonition and censure, and not the countenance of Christian men.

That this meeting therefore affectionately and earnestly call on the office-bearers and members of the Free Church of Scotland to acquit themselves, as becomes Christians and Scotchmen, in regard to pecuniary contributions from American slaveholders, *and, in particular, the contribution sent them from Charleston, South Carolina*; and not to accept of such, but to refuse, and send them back to the donors, accompanied with a faithful and plain-dealing testimony to the American churches against slavery, universally allowed and practised by ministers and members of churches in the southern States, by which two and a half millions of our fellow-men are bought and sold, bred and forced to live like cattle, and shut out from all access to moral and religious knowledge.

III. Moved by Robert Reid, and seconded by Andrew Paton,—

'That the secretaries of this Society transmit these resolutions, with such further memorial in accordance therewith, as the committee of the Society may judge fit, to the Moderator and others of the Free Presbytery of Glasgow, and the Moderator of the General Assembly of the Free Church of Scotland, or any other evangelical church; and request that these bodies will, as early as possible, make known to this Society and the public the course they think right to pursue in this matter, so momentous and important to the interests of religion and humanity.'

IV. Moved by John Murray, and seconded by George Watson,—

'That this meeting take this opportunity to express their confidence in the unceasing exertions of the American abolitionists, to promote, by every means in their power, the abolition of slavery in the United States; and seeing that they have, by moral means, to fight their progress step by step to victory, congratulate them upon their success in various recent measures, which they regard as ominous of greater triumphs at hand; and would, therefore, as well as from the inherent goodness of their cause—which is the cause of God and of humanity,cheer them on to persevere, believing their victory is certain, and we hope at no great distance. But whilst, in the opinion of this meeting, slavery is to be deprecated on account of the enormous evils it inflicts on its victims directly—it is not less to be condemned as being the fruitful source of much gross social immorality and vice; and while this meeting is convened to express their detestation of that grievous perversion of morality, by which, to serve the purposes of slavery, an act of humanity is converted into a capital crime, and the judge into a minister of evil, they are encouraged in this step by the persuasion that they have in the present case, zealous, if not already successful coadjutors, in the American Anti-Slavery Society, who, doubtless, have been, and are still, using every effort to prevent the final sentence of the law being executed on John L. Brown; and trust that the united exertions of the friends of freedom may, through the blessing of God, be crowned with success.

ALEXANDER HASTIE, Chairman.

CASE OF J. L. BROWN.

To the inhabitants of the United States, and especially to all those who are members of Christian churches:—

The memorial of the undersigned, as agreed to at Bath, March 29, 1844, is addressed, on behalf of J. L. Brown, now lying under sentence of death, for abetting the escape of a runaway slave.

It is to us a source of regret, that the conduct of any man who endeavors to obtain freedom for his fellow-man, should be regarded with disapprobation by any person whatever in the United States.

It is to us a source of still greater regret, that a person who has exerted himself in behalf of a slave, should ever be deemed worthy of death.

And it is us a matter of surprise, that, in a land whose 'Declaration of Independence' asserts thus: 'All men are endowed by their Creator with certain inalienable rights, and amongst these are life, liberty, and the pursuit of happiness,' and thus, 'to secure these rights, governments are instituted among men,' the whole weight of the government, in its most severe punishment, should be brought to bear upon a man whose only offence is, the endeavor to obtain for a fellow-creature her 'right' to liberty and the pursuit of happiness—who only did what this declaration asserts it is the duty of every man to do.

Signed by (amongst others)

W. T. BLAIR, Chairman.
JOHN ELDRIDGE, late Mayor of Bath.
WM. JAY, Minister of Argyle Chapel.
THOS. SPENCER, Perpetual Curate of Hinton.
" Dr. WALTON.
" S. WADDY.
" D. WASSELL.
" J. STEVENS, &c., &c.

CASE OF J. L. BROWN.

At a meeting of the Liverpool Anti-Slavery Committee, held on Tuesday, March 26, John Cropper, Jun. Esq. in the chair, it was unanimously resolved,

That this committee have heard with surprise and regret, that a citizen of the State of South Carolina, in the United States of North America, J. L. Brown, is lying under sentence of death for aiding the escape of a female slave from unrighteous bondage.

That on the broad and immutable ground of Christian principle, this Committee feel bound to appeal to all who bear the Christian name, against a course of proceeding in such direct and daring contravention of the law of God, announced under the Mosaic economy,—but not less binding on those who live under the better auspices of the gospel dispensation,—'Thou shalt not deliver unto his master the servant that is escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him.' Deut. xxiii. 15, 16.

That this committee, firm in the conviction of the sinfulness of claiming or holding property in man, and penetrated with horror at this, as well as at other inevitable consequences of the inhuman system of slavery; affectionately, but earnestly, implore all who profess to believe the gospel of Christ, to employ every effort to remove the guilt which its continuance has fixed, not only upon many of the citizens, but the churches of the United States.

That this committee further entreat all professing Christians of every denomination in the United States, on grounds both of justice and mercy, solemnly to protest against the sacrifice of a citizen—a free white man, against whom no charge was preferred, but that he assisted another, as inalienably entitled as himself to freedom, to secure its blessings, and to leave unemployed no means to rescue him from the consummation of a sentence which, however consistent with a law of human device, can only be regarded as a wilful and glaring outrage of the supreme law of God.

Signed by order of the committee:

JOHN CROPPER, Jr., President.
RICHARD RATHBONE, Treasurer.
WILLIAM BEVAN, Secretary.

American Slavery.---Case of John L. Brown.

The memorial of the undersigned, being MINISTERS and OFFICE-BEARERS of Christian churches and benevolent societies in Lancashire, London, and elsewhere in England.

To the Churches of Christ in South Carolina, as representing those of other provinces, confederated in the U. S. of America:

Christian Brethren—We have heard with an afflicting sense of horror and indescribable alarm, that a citizen of your State, J. L. Brown, is bound in the dungeon of Fairfield District, under sentence o death, charged as a capital criminal, because he ha harbored and aided in attempts to escape from slavery, a woman who is claimed as property by anoth er, by the laws of your State. The dreadful an inhuman sentence, we are told, only awaits its execution till the 26th of April, the day which has bee determined by a judge, the honorable Judge J. B O'Neal, who pronounced the decree, amidst the semblance of pious phraseology and the solemn recognition of the sanctions of a Divine judgment!

We do not stop to inquire into the principle o capital punishment for any crime against property. But unfeignedly we deplore the prevalence of a system which can, with impunity, make 'merchandiz of slaves and the souls of men,' and put the same valuation on men and women as upon cattle; whic being herded together, and bred for the market, ar bought and sold according to the proportions of thei frames, the elasticity of their muscles, and the vigo of their constitution; are put up for sale by outcry bid for by competitors, and disposed of, in lots o severally, at the pleasure of purchasers; every feeling of delicacy, every endearment of parental tenderness, and every bond of infantile or conjuga sympathy or dependance being set at nought. I one family only were exposed to this doom, ho should all Christendom bewail the degradation! But in your country, more than three millions of persons are every day thus brutalized, and every citizen attempting their deliverance is regarded as criminal, and in danger of the severest penalty. We ask, is such a system or sentence in accordance with the judgment of the Christian community of your land? Brethren, is it agreeable to the written word of him who is our Lord? Would the blessed Jesus, by silence or acquiescence, have sanctioned the assumption of such impious traffic and penal jurisprudence? Does the administration of such a system fulfil his royal law?

We do not deny or seek to disprove, that the man whom your judge has condemned, attempted to harbor or to aid the escape of the runaway slave, when the afflicted woman fled from the presence of the person called her owner. We frankly acknowledge, had the weak and defenceless woman, in her helplessness made her claim on our humanity, we could not, we dared not have turned her from our door, or brought her again to her master from whom she had escaped. The laws of our Redeemer require us to deliver the lawful captive when we can; to let the oppressed go free; to break every yoke, and as we would that they should do to us, even so do to them. The Divine approval is promised to those who truly seek to undo the heavy burdens; and the hope of our Saviour's welcome and public reward is held out to those who sympathise with them who are in bonds as bound with them. We know what we should do were we in bonds; what would you do, brethren, were you in bondage, if you could escape from slavery?

Do not the words of inspiration plainly teach 'that God hath made of one blood all nations of men for to dwell on all the face of the earth'? Lest we should offend you, we almost fear to ask, Are the negroes men? Does that one blood flow from their heart? Compare the gushing streams which run down their furrowed, because scourged backs, with the smooth unruffled current which circulates in your own veins, and you will perceive it is one blood. What is the price of that blood? The fearful sentence which has extorted from us this expostulation, manifests the value which inconsistently your laws set upon a slave's blood—a free citizen is doomed to the penalty of death, because he is charged with abetting the deed which would spoil a master of his property in the life of a slave. But, brethren, is there not another rule which, as Christians, we may apply? You will not deny that many American negroes, though slaves, have become the children of God. For this purpose they must have been redeemed. But what was the price of that redemption? 'Not with silver and gold, but with the precious blood of Christ, as a lamb without blemish.' Such is the great price which God has set upon their life, and has required for their salvation, whom your laws will not permit a citizen to attempt to deliver. We again entreat you to consider the rule prescribed by Him who could not err: 'Whatsoever ye would that men should do unto you, do ye even so to them.' Reverse the condition of the negroes. Suppose yourselves in the bonds of such slavery as is theirs, what would ye that they should do to you? Would you desire these men to render to you even the measure which professing white Christians have dealt to them for three hundred years? The universal law of the Divine Ruler enjoins 'Thou shalt love thy neighbor as thyself'; and He, who spoke as never man spoke, has, by the deeply me query, 'And who is thy neighbor?' To you, our fellow-Christians, we urge another question. What is the price with which ye were redeemed? Was it not the blood of Him, who is not ashamed to call the negro, as well as us, his brethren; who instructed his disciples, saying, 'This is my commandment, that ye love one another as I have loved you.' He who was rich, and who, for our sakes, became poor, has required that we should exhibit the same mind in us, which was also in Him. But is slavery in your country conformable to His pattern? Does the Christian religion give it a precedent or a standard? Now, it is commonly reported among us, brethren, that professors among you palliate and even advocate such a system; that teachers of that holy religion are silent on this subject; that Christians of high character and serious pretensions to godliness, sanction the robbery it involves by their practice; that servants of Christ Jesus partake in the evil deeds of an oppression so cruel and unnatural, and minister in holy things, while the 'hire of the laborers who have reaped down their fields, which is of them kept back by fraud, crieth; and the cries of them who have reaped are entered into the ears of the Lord of Sabaoth;' while slavery, which is so contradictory to all that is sacred to Christianity, to the first laws of the Redeemer, is obstinately upheld. Brethren, ought these things so to be? Can slavery continue to enjoy your support?

We have heard of urgent excuses and pretexts for the past conduct and present condition of the public mind among you, and it is not our province to judge or set at nought our brethren. That there are many serious difficulties, we believe: but, surely, you will not permit the life of a freeman to be the victim and penalty of such a system! You have already contended with and overcome greater difficulties than would obstruct his deliverance, or than will be found in the way of the enfranchisement of the negroes. Your national independence was secured amidst many dangers and sacrifices; but that was not to wipe away so foul a stain as slavery is upon your banner. War was again brought to your door, but you were enabled to repel the invader. Could any foreign foe have inflicted so deep a disgrace as to make and to keep three millions of you as slaves? You yourselves do this, and of your own natural-born subjects. You have opened paths in the forests, reared cities in the wilderness, and found ports in every quarter of the world for your produce and your commerce. You have risen from being a colony of outcast pilgrim fathers, to equality with the greatest nations, and to be welcomed as a confederate and ally with the most renowned empires upon earth. No menace can daunt you, and no foe dare to insult. Your sails are unfurled, and your standard floats in every region, on every sea, and before every wind. You have become great. You have done much for the Saxon and the Celtic race, now spreading over your glorious continent. Oh, why could you not put forth the same gigantic and godlike benevolence and effort for the African people, who have descended from the slaves of your fathers? Ultimately, you will find it both more pleasant and more safe and easy to do justice, love mercy, to undo the heavy burdens, and let the oppressed go free, than it is to do evil, though hand join in hand. With what renovated energy, with what moral power, with what hallowed consistency and honorable courage, will you then be able to go up and do the work of the Lord, and seek His favor! Then will that righteousness which exalteth a nation be wrought by you in peace; and the career of your glory will be like the path of the just, which shineth brighter and brighter until the perfect day. As you have become great, so will you then appear good; and your name among the nations will be as ointment poured forth. You will have wiped out from your banner of Liberty, that dark, deep stain, which is pointed at with derision by the scorning of every despot, and the contempt of every enemy of the rights of man. Rise, ye children of our forefathers; quit you like the descendants of those venerable sires who landed on the Rock of Plymouth; be just and fear not!

In the most solemn manner we entreat your immediate

country, we implore you, as churches, to endeavor to rescue the condemned person from the death of a malefactor. We beseech and importune you to show, by some prompt, united and decided act, that your holy faith denounces both the general principle of slavery, and its fearful result, as portrayed in this calamitous transaction. Proclaim to the world, and to all the churches of our common Lord, that the spirit of the Divine gospel emboldens you to protest, in the loudest and clearest tone, against this daring violation of its benign precepts. In this act of obedience to Him who died and rose again, you will endear yourselves to your brethren in Christ everywhere, and remove from your consciences a load of guilt which otherwise must oppress your soul, and incur the frown and indignation of God, the Judge of all. We are, &c.,

LANCASHIRE.

Independent College—Thomas Raffles, LL. D. D. D., Chairman of the Committee; Robert Vaughan, D. D., President; Samuel Davidson, LL. D., Prof. of Bib. Lit., &c., &c.; Charles Peter Mason, B. A., Prof. of Gen. Lit.; Francis Munden, Stephen Hooper, James Crompton, William Winlaw, Alexander Raleigh, Robert M'Beth, John Rawlison, James G. Rogers, William Wadsworth, A. Clark, Thomas Nicholas, Samuel Shaw, John Stroyan, John Hodgson, T. G. Lees, Wm. Parks, Nicholas Hurry, John Stamper, Richard Jones, William Rhodes, R. Alfred Vaughn, Students.

And thirteen hundred others, Ministers of the Gospel, and Elders in Churches.

To the Rev. J. W. Massie:

Sir—I do not belong to the body of Congregational Dissenters, though I greatly respect them, and cannot, therefore, obtain the signatures of any of the Deacons of that respectable church. I cannot sign the memorial because you have not sent me the original to sign, though had it been sent to me, I should have signed it with more pleasure than I can describe. I can, therefore, only send you back the printed memorial, signed by me, so that you may cut out my name and place it in that which you send to the United States.

THOMAS CLARKSON.

Playford Hall, near Ipswich, March 25th, 1844.

P. S. You may be sure that I should have rejoiced to sign the original, having worked now fifty-nine years and two months in the same cause. Excuse this bad writing, as I am nearly blind.

T. C.

From the Boston Morning Chronicle.

The Case of John L. Brown.

We are happy in being able to throw light on this case, which has excited such extraordinary interest in both hemispheres. The following extracts from an article in the Columbia South Carolinian, we transcribe from the Charleston Mercury, of April 30, and of course their authenticity may be fully relied on. It will gratify all our readers to learn that Brown was not even scourged, but eventually obtained from the Governor an UNCONDITIONAL PARDON.

The South Carolinian says,

'We had scarcely heard of this case in South Carolina out of the district of Fairfield, in which it occurred; and the noise made about it abroad shows that we have vile traitors in our very midst, bent on aiding the abolitionists in their incendiary assaults on us, against whom our people should be vigilantly on their guard.'

The paper gives a letter written by Judge O'Neal to a Mr. Loyal Fairman, of Lafayette, Indiana, who had been troubled so much by the abolitionists, that he wrote to the judge for the means of silencing their clamor. Judge O'Neal's answer is dated Columbia, March 27. He says,

'It astonishes me beyond measure, at the interest which John L. Brown's case has excited among the abolitionists. Bad must be the cause which seeks to bolster itself by excusing crime.

'Brown is a native of Fairfield district, in this State. He is no abolitionist. He did not seek, by aiding the woman to run away, to go to a free State, and there be free; but his object either was to prolong an adulterous intercourse with the woman, or taking advantage of the power which he thus had, there is between him and all being, who continue to perceive. He was indicted, first, for stealing; second, for aiding her to run away, and depart from her master's service, under the act of 1754, which makes both felonious, without the benefit of clergy. The jury convicted him on the second count in the indictment. He was tried before me, and I thought the proof as well sustained the count for stealing as that for aiding the woman to run away. The jury, however, chose to convict on the second count.

The case was carried up to our court of appeals, consisting of all the circuit judges, six in number, and they refused the prisoner's motions in arrest of judgment, and for a new trial, my brother Evans delivering the judgment. As the judge who tried him, it was my duty to pronounce the judgment of the law, which was done, and he sentenced to be hanged April 26th. The judges all agreed that his punishment, as he was a young man, and as the owner recovered possession of his slave, ought to be commuted. They therefore authorized me to recommend to the governor to pardon him, on condition of submitting to a commutation of his punishment. This was done, and the governor pardoned him on condition that, on the day appointed for his execution, he should receive thirty-nine lashes. The application for and the granting of the pardon, was in December, a few days after the judgment of death had been pronounced.'

Thus far the Hon. Judge. The newspaper then proceeds with the story:

'The facts of the case are, of course, correctly stated by Judge O'Neal; but we learn that not long after the commutation of Brown's sentence, a petition was forwarded to the governor from the neighborhood in which Brown was brought up, stating facts not brought before the jury, and so well authenticated as to induce the governor to relieve him from the whipping, and grant him a full pardon. Shortly after this, the executive department, we understand, was inundated with petitions, which still continue to arrive, from nearly all the non-slaveholding States, numerously signed by men and women; and also letters from individuals, denouncing slavery, warning, threatening, and demanding a pardon for Brown.'

PHILADELPHIA RIOTS.

Riot between the Natives and Irish in Philadelphia--Horrible Outrage.

The peace of the city has again been broken, and the outrage has been signalized by loss of life. A meeting of citizens, quietly convened to express their political opinions, has been broken up by lawless rioters, and property wantonly destroyed.

The circumstances of this outrageous occurrence are briefly these:—A public meeting of the advocates of the Native American principles was called yesterday afternoon, at four o'clock, to assemble on the vacant lot at the corner of Master and Second streets, but before the meeting had been well organized a storm arose, and it was resolved to adjourn to the shelter of the market house near by, at the corner of Master and Cadwallader streets. When the third speaker arose to address the meeting, a man standing at the outside of the crowd was heard to say to another, standing next to him, (both of whom are represented to us as being Irishmen,) 'Now let's make a noise, so that he won't be heard.' They forthwith created a noise, and were remonstrated with by some of the bystanders, who requested them to let the proceedings of the meeting go on in peace. They would not cease their clamor, and were finally compelled to do so, in consequence of receiving a severe flogging. This fight caused a little excitement, which was raised to an intense degree, in consequence of several shots being fired from the upper windows of the Hibernia hose house, in Cadwallader street, fronting the market house. By this volley several wounds were inflicted, and the Native Americans gathered at the meeting becoming highly exasperated, and the Irishmen having gathered into a mob, they made an attack upon them. A number of shots were fired from the crowd of Irishmen, but they were finally compelled to flee. The Native Americans pursued them, and several of the fugitives, finding themselves hotly pressed, darted into houses and up alleys, in order to escape. Several of the houses into which they were seen to enter, were attacked, and the doors and windows of two frame houses in Cadwallader street, below Master street and one in the same street, above Master street, were battered in with stones. On Master street, near Germantown road, the fronts of two houses were also much battered, and windows riddled with stones. On Germantown road, the dwelling house of a widow, named Mrs. Brady, was forcibly broken into, the windows and shutters shattered, the furniture broken up. The attack upon her house was made because one of the fugitives had been seen to run up the alley adjoining. The windows in the upper story of the Hibernia hose house were also shattered, and Master street, between Germantown road and Cadwallader street, was literally strewed with broken bricks and stones. Finally, the Irishmen rallied, and beat off the Native Americans, and there the contest ended for the time.

The worst result of this disgraceful contest is seen in the loss of life. From the beginning of the affray the shots were frequent, and the following persons were killed or wounded;

George Shifler, almost instantly killed; Joseph Cox, dangerously wounded in the groin; —— Lee, wounded in the hip; Charles Vanstavoren, shot in three places and dangerously wounded; Patrick Fisher, shot in the forehead—not dangerously wounded; Adam Booser, shot in the arm.

Shifler lived only a few minutes, the ball, we understand, having passed through his head.

Midnight.—Further Particulars—Two Men Killed.—During the evening, great crowds of people were gathered in the neighborhood of the scene of violence in the afternoon, and about ten o'clock an attack was made upon a dwelling house on Second street just above Franklin. The doors and windows were beaten in, and the furniture of the lower story broken up and much of it thrown into the street. The cause of this attack, it was said, was in consequence of a gun having been fired from the building during the afternoon. Another house above this in the same row was also injured, in consequence of stones having been thrown at it. A cry was then raised of, 'go to the Nunnery,' and a crowd proceeded up Second street to Master, at the corner of which, is a Roman Catholic school house. A bonfire was kindled at one corner of the street, and the fence of the school house set on fire; about this time, when the crowd had faltered in front of the school house, a volley of musketry was fired from the house opposite, and when the crowd had parted, it was discovered that several were wounded; one young man named J. A. Wright was taken up dead, a bullet having pierced his left breast, just above his heart. Another young man named Ramsay, living on Third street, above Brown, was shot in the upper part of the left lung with a bullet, and when we left, was expiring. We were also told that two other men were seriously wounded.

A meeting is called to-day, to take measures to ensure a full turn out of the military force. The Sheriff, accompanied by Gen. Cadwallader, restrained the mob several times during the night from making attacks which were contemplated.

About ten o'clock, a large party of Native Americans assembled at Second and Master streets, and marched in procession through the district of Kensington, passing the market house where the fight took place on Monday evening and last night. In the procession was carried the large flag which had been raised on Monday, and which was considerably torn Preceding this was a banner borne by one man, and having upon its front this inscription:

This is the Flag that has been
TRAMPLED UPON
By the Irish Papists.

The procession moved down Third street, to the heart of the city, and cheered at some of the newspaper offices—groaning at others.

A placard, worded in the following manner, was posted about the streets in the early part of the day:—

'To the Catholics of the city and county of Philadelphia!

The melancholy riot of yesterday, which resulted in the death of several of our fellow beings, calls for our deep sorrow, and it becomes all who had any share in this tragical scene to humble themselves before God, and to sympathize deeply and sincerely with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasion of excitement, and to shun all public places of assemblage, and to do nothing that in any way may exasperate.

Follow peace with all men, and have that charity without which no man can see God.

† FRANCIS PATRICK,
Bishop of Philadelphia.'

Philadelphia, May 7th, 1844.

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pendence Square, numbering from two to three thousand. A meeting was organized, and the crowd was addressed by Mr. C. J. Jack. From thence they proceeded in procession to Kensington, headed by Mr. Jack, and marched to Second and Master streets, then to the Washington street market, where the fights had occurred on Monday. Here they again organized a meeting, and Mr. Jack again mounted the stage to address them. It was then about five o'clock P. M.

Immediately after the organization of the meeting, a scene of extraordinary riot commenced, and which it is alleged, by the parties was commenced, some say, by the Irish—others say by the Natives. We give the account as accurately as possible, without any wish to side with either party. Some boys who were in the crowd at the market, commenced throwing stones at the Hibernia hose house opposite on Cadwallader street. Some exhibitions of a general outbreak were apparent, and in a few moments a volley of stones and brickbats were thrown by both parties. There were several small wooden houses adjoining the hose house, occupied by Irish people, and at and into the windows these stones and other missiles were thrown. The riot now increased with fearful violence, and one or two guns were fired. It is said that the first shot was from the house at the corner of Master and Cadwallader streets. A rush was made at the Hibernia hose house; and the Hibernia hose carriage, and an old carriage belonging to the Washington hose company, were taken out and carried off—both afterwards broken up.

About this time a volley was fired by the Irish from the corner house named above, and one or two men were shot. The rioting then broke up in extraordinary confusion. During the first of the riot, an Irishman rushed out of a house half a square above the scene of destruction, ran down to within some five to ten rods of the mob and fired, killing one man dead. At this time the mob had, it is believed, no arms, and all fled precipitately, leaving a boy with the flag, which was borne off by him and a man, who came to his assistance.

The mob then placed the flag up before a house at the N. E. corner of Second and Master, and after getting a number of muskets, again repaired to the market house, headed by Peter Albright, who had been shot in the hand. They then paraded on the space west and south of the market house, exposed to the shots of the Irish in the houses opposite. A general and bloody skirmish now took place. The Natives numbered from thirty to sixty armed men, and they were all who came into the bloody arena. The rest, numbering from five to eight thousand, blocked up every avenue and street leading to the market.

As soon as the armed men appeared in front of the Irish houses, volley after volley was fired into them, and the fire was returned, but with little effect, as the assailed were in a great measure sheltered. This lasted nearly an hour, during which upwards of twenty men of the Natives were shot—probably near half that number killed. Several of the Irish were wounded, but it is not known how many, or whether any of them were killed. Several times they sallied out in small numbers, and fired upon the Natives, retreating immediately into the houses.

One daring fellow named John Taggart, rushed out of a house, and fired several times upon the Natives—it is said, killed two or three men. A rush was made upon him, and he was captured, though fighting like a madman, and just in the act of shooting a fourth gun. The weapon was wrested from him by a citizen named Bartholomew Baker, and the infuriated mob rushed upon him, knocking him down, and stamping his face almost to shapelessness.—Some of the more humane got possession of Taggart, and took him to the office of Ald. Boileau, in Second street above Beaver. Several times on the way, and even at the office, the infuriated Americans rushed on the Irishman, and beat and stamped him most unmercifully. Ald. B., made out a commitment for Taggart, on a charge of murder, and he was given into the hands of citizens to be sent to the Mayor's office of the N. Liberties. They had not proceeded far, however, when another rush was made—those who had charge of him were beaten off, and a most revolting scene followed. The prisoner was kicked and stamped until hardly a feature was discernable; then dragged, by a rope tied round his neck, down the street to the Second street market above Brown. Here the mob attempted to hang him up, but citizens interfered, and after some delay, he was borne off to the office of Mayor Cannon, still breathing,

While this was going on, the Natives had been fearfully industrious at the scene of terror. About 6 p'clock, almost every attempt at opposition ceased, and they had all their way. The frame house at the corner of Master and Cadwallader streets was broken open and set fire to, and the flames soon spread to the hose house on Cadwallader street, and several frame houses on Master street. The armed Natives patroled the streets in front, to prevent any attempt to extinguish the flames, and every now and then a gun was fired from the burning buildings, and the fire was returned trebly by the crowd.

We left the scene of destruction at half-past seven P. M. At that time six or eight buildings were in flames, and the fire was rapidly spreading. The scene was awfully terrible, and there was a dreadful silence in that vast mob of thousands—broke only by the roar of the flames, the discharges of musketry, and now and then a hoarse hurrah! at some new success of the Natives—that was more alarming than the tumult of battle. The fire bells had been tolling for an hour, and several companies had repaired towards the conflagration, but were all stopped three or four squares off.

We hasten towards the close of this soul-sickening detail—hardly half relating the events of the last ten hours. The following are the names of the killed and wounded, which our reporters have gathered up to this time. They are yet at the scene of carnage, and their return may swell the list:

Charles Rhinedollar, ship carpenter, lived in Front street near Green. Shot in the back of the left shoulder—ball came out of right breast. Died almost instantly.

George Young of Southwark—shot through the left breast—supposed to be mortally wounded.

Augustus Peale, dentist, lives at 176 Locust street, left arm broken by a ball.

Mathew Hammet, ship carpenter, lived in Crown street, Kensington, over 50 years of age, shot through the head, and died instantly. He was fighting desperately at the time.

C. Salisbury, residence unknown, shot in the arm.

Charles Stivel, aged about 23, rope maker, lived in Carpenter street above Fifth, Southwark, shot in the neck from above, the ball passing through his lungs and heart—died instantly.

Henry Heiselbaugh, keeper of the Hand-in-hand Tavern, Third and Poplar streets, shot in the fleshy part of the hand.

James Whittaker, lives in Front street, below Spruce, shot in the thigh, the ball striking the bone—bad wound.

Charles Orte, lives in Apple street, near Brown, shot in the head with a slug—very bad wound, not considered dangerous.

John Loeser, lives in Shackamaxon street, Kensington, shot through the left breast—mortally wounded.

Lewis Grebble, lived in Christian street, Southwark, shot in the forehead, brains literally dashed out.

William H. Hilman, turner, lives in Rose Alley, back of School street, N. Liberties, shot through the body, dangerously wounded.

Wright Artiss, ship carpenter, shot through the thigh, badly wounded.

S. Abbot Lawrence, Massachusetts, struck in the breast by a ball, life saved by a penny which was in his vest pocket. The penny was much bent, and he was stunned by the blow. He was merely a spectator.

Willis H. Blany, ex-lieut. of police—shot in the heel, slight wound.

P. Albright, of Kensington, shot in the hand—slight wound.

A large man, six feet or more high, was carried off very badly wounded, name not ascertained.

A keeper of a dry goods store in Second street below Pine, shot in the leg, flesh wound; name understood to be Perry or Pierry.

A lad half grown, shot in the groin, bad wound; name not ascertained.

Another lad shot through the lower part of the abdomen, killed instantly; name unknown.

Another lad, name not known, struck in the breast by a spent ball, flesh wound.

These are all we have heard of up to this time, but there are doubtless more. It is said that three Irishmen were shot and burned in their houses; we are not sure of the fact.

The First Division of the military, under command of Gen. Geo. Cadwallader, and the Sheriff's posse, proceeded to the scenes of riot.

Nine o'clock, P. M.—We have just left the dreadful yet picturesque scene. The market houses are all in flames, and quite a row of brick and frame dwellings, whose frighted occupants have fled in all directions for safety and for life. The dark red and quiet sky. Rolls of bright smoke taking fantastic shapes thicken the air, while here and there through the dense crowd, the flame tongues of living light may be seen licking with fire some new building, preparatory to its destruction. In front may be seen congregations of excited men, shouting, talking, arguing, blustering, and tossing their arms in the air with vehement agitation. Beyond, on that open space, the plumed heads and glittering swords of the cavalry are waving and glancing in the lurid light, while the heavy tread of men, and the ringing clank of muskets betoken the near presence of the infantry. The adjacent streets are deserted. The houses are closed and abandoned. Since the approach of the military, all is still, save here and there the shriek of a child, or the sob of a woman, or the deep oath of a man, break the solemn stillness.

Dim figures move suspiciously in the shade, as if seeking concealment, while wretched looking beings, driven from their abodes, houseless and homeless, are stealing off with beds, pillows, chairs and tables upon their shoulders, looking for some distant place of deposit. Hark!—a shot!—a scream! a rush of the soldiers!—and another victim is borne away for surgical assistance. A solitary one-horse cart, as we leave, is turning away, and in it are a woman, two girls, a boy and an infant, all crying. It contains some furniture, and by its side walks a man, who turns back to cast one lingering gaze on the burning pile at hand; and with a groan of intense agony exclaims, 'The toil of 20 years all gone in one moment! My God! have I deserved this! The cart drove on, and we heard no more. We walked homeward, thinking can it be possible that this is a land of freedom, a land of laws, and a land of Christianity?

Ten o'clock, P. M.—We have just learned that an Irish weaver named Joseph Rice, a dweller in one of the houses assaulted in Cadwallader-street, but who is said to have taken no part in the contest, was shot through the head while looking over the fence to see how the riot progressed. We looked at the corpse as it lay mangled on the floor of its late habitation, with none save a weeping widow and two fatherless children, sitting in agony beside it. It was a shocking picture.

A man named John S. Fagan, an American, was shot through the shoulder, the ball coming out at his back. A young man, 22 years of age, named John Shreeves, a painter, living in Front above Green street, was shot through the head, and instantly killed. He was an American, and had only been married three months. A man named Deal was was shot in the arm. About 7 o'clock, P. M. a young man returning from his work, and passing the scene of action, was badly wounded. A great many others were shot, and several killed, whose names we could not ascertain.

The military arrived on the ground about 8 o'clock, P. M. They consisted of the companies of the first brigade under Gen. Cadwallader. The sheriff was also on the ground with a small civil posse. As the military approached the market house, they were fired upon from a house on Washington street, but nobody was hurt. Those who fired the gun—some seven or eight Irishmen--precipitately fled and were not captured. The presence of the military had the effect of restoring an almost immediate quiet.

The military occupied all the vacant ground at the scene of destruction. They were stationed along Master, Cadwallader, and Washington streets, and the Germantown road, with cannon planted at every commanding point. A regular guard was set, and patrolling parties kept in constant motion. About 10 o'clock, several of the most active of our fire companies arrived on the ground, and protected by the military went into service, and in about an hour succeeded in arresting the conflagration. They went quietly to work, and did immense execution. They merit all praise.

Eleven O'Clock.—A few guns are being discharged at intervals in Master-street. Military in motion, but no rioters discovered. It is said that from 20 to 30 houses altogether have been consumed, located on Cadwallader, Master, and Washington streets—some large handsome dwellings, but generally poor buildings. Nothing is left of the Market house but the brick pillars, with which the standing chimneys of the dwellings look like blackened monuments of anarchy. It is thought that many dead bodies of the Irish were consumed in the burning houses.

Several stands of arms, as rifles, muskets, shotguns and pistols, were found concealed, chiefly in the out-houses, in a pig stye, &c. They were most all loaded. The inhabitants had disappeared. At 10 o'clock, some companies of the third Brigade also appeared. They took possession of the ground. As they appeared, an Irishman was discovered in the act of loading a musket, having just loaded one. He was immediately seized and carried to Alderman Boileau's, and from thence to Mayor Cannon's. On the way down, with great difficulty, his life was saved. Arrived at that officer's, he was obliged to place him at once in a cell in his office to save his life.

9 o'clock, A. M., May 9. The mob have just entered a grocery store, and brought out a quantity of powder and shot, and the excitement is increasing. A few moments since, some of the Natives found in the ashes and ruins of one of the brick houses on Master-street, a large amount of gold and silver coin, which had been left in the building by Mrs. Ann Harrison, who occupied it. She is a very old woman, quite infirm, and this was her all. The crowd gathered up and carried off, ball melted gold and silver to the amount of about $100, when the military established a guard, and the owner of the money, with several of her friends, came and gathered up what they could find of it. They had collected from the ashes some five or six hundred dollars when we left.

We have just seen Rice, the Irishman who was shot dead last night. Several persons who recognize him, say he was one of the most desperate of the Irish in the battle yesterday, and was aiming at the Native Americans when shot through the head.

We saw a large puddle of blood at the corner of Jefferson-street and Germantown Road. At this place, an elderly Irishman fought yesterday for more than an hour, loading behind the brick wall and shooting at the Native Americans, killing several. The Natives fired volley after volley at him, but he was protected by the wall, which was battered all over by bullets. He was at last killed by a boy, who came up in a western direction in Jefferson street, and shot him through the back of the head, dashing his brains literally out. That blood was his.

About 11 last night, during the straggling fires that were heard, a man was killed in Phillip-street, name unknown.

At Alderman Boileau's office, a number of guns have been brought this morning, found in the Irish houses. They were all heavily loaded—one had a ten fingers' load.

Coming down this morning, we saw at the office of the Mayor of the Northern Liberties, one of the most distressing scenes ever witnessed. A beautiful girl was weeping at the loss of her brother, who was dying. She was the most abject picture of despair that could be imagined—screaming, tearing her hair—calling on the name of her brother, and venting curses most dreadful from the sweet lips of woman, on the murderers of her brother.

Farther up we met a woman and her son—the latter armed with a rifle—going to the scene of riot to avenge the death of a son and a brother. The poor woman was frantic with grief—the son spoke not, nor looked he any way except that which he was going. There was but one expression in every feature of his face—that was revenge.

12 o'clock, A. M. A fire has just broken out above the scene of yesterday's devastation. The mob is increasing every moment.

We have just heard that Augustus Peale has had his arm amputated. He was Secretary of the Locust Ward Native American Association.

2 1-2 o'clock.—*St. Michael's Church is all in flames!*—The back door was broken up, and the building thus entered by the incendiaries. At this same moment, the flames burst forth from two brick houses at the corner of Washington and Jefferson. These houses were on Tuesday the strong hold of the Irish. Their destruction is now inevitable.

3 o'clock. The Natives have every thing their own way. The military are drawn up before the burning church, but they are perfectly powerless. As they approached the church, the mob gave them three cheers, and we heard a dozen soldiers say—'How can we fire on our own citizens, who cheer us as we approach?' The Natives have entered the priest's house; they are throwing from the windows the books of his library, forgotten in his hurried retreat. Here comes a carpet waiving in the wind as it falls, and now demijohns, a crucifix, and some sacred images are flying through the air, tossed by the infuriated multitude, and carried away by the spectators. A Catholic Bible produced considerable contention, but, however, it was at length obtained by one individual, who ran off with it. The priest's house is now on fire. The flames have extended to a large frame refectory adjoining the church on the other side. The occupants of two frames next to it are removing their things. These frames are now in a blaze, and also a large frame weaving shop in the rear full of looms. The Natives are seen on the lot corner of Master and Second-streets, with fire-arms. The military surround, capture them, and let them go. In the *melee*, one man stabbed in the hand with a bayonet, and another hurt. It wants a quarter of four o'clock, and the discharge of two other guns is heard across the market lot. The soldiers rush, but the offenders could not be found. The church, the priest's house, and the adjoining houses are now enveloped in flames, and present a sad spectacle. The wooden crucifix on the church still stands up amid the living fire, like a monument of unyielding faith—it totters—the crowd shouts out a loud huzza!—it heaves—another huzza!—it disappears enveloped in the fiery ocean, and one long, piercing and continuous outcry of triumph bursts from the throats of the lookers-on! The firemen have arrested the further progress of the flames.

4 o'clock. A most singular scene is now presented. The people are busy writing with chalk, in big letters, 'No Popery here,' on their doors. Others write 'Native American' on their door. Others, English, German, &c., are busy running out the United States flag from their windows. Those who cannot obtain flags, getting blue, white and red muslin, sewing three of the pieces together so as to form a tri-colored banner, and suspending the same in front of their houses, so as to show their anti-Catholic pretensions. Hark! another rush! The Natives have forcibly entered the large brick School House of the Sisters of Charity, and the corner of Second and Phenix-streets. Now they fire it in the cupola. At the same moment, the lower stories are filled with the Natives, who are tearing, pulling, smashing and destroying everything. The spirit of demolition is active. Windows, doors, fences, the trees in the garden, the flowers, even the grass is being pulled up by the roots, and the air is filled with them as they are hurled flying in all directions. The military have followed, and as at the church, are standing in front of the work of ruin looking composedly on. To the eye of a stranger, it seemed as if they were standing there to protect the rioters from interruption.

5 o'clock. The Natives are attacking now a house opposite, and attempt to set fire to it. The Guards prevent it. The Natives also attack the residence and store of J. Corr, temperance grocer, a Catholic, N. E. corner of Second and Phœnix-sts. As the Native American flag hung from the window of the house adjoining, no attempt was made to fire Mr. Corr's building, but it is being completely gutted, the mackerel, hams, tongues, &c., completely blackening the air in their flight from the hands of the rioters.

Several of the rioters are arrested, but the mob rescue them, beating off the force. In the midst of this melee, one of the posse fires a pistol in the air, to frighten off the mob—it has a contrary effect. The mob become more outrageous—rush upon the small bands of sheriffs' officers, and drive them back on the military. The Infantry are ordered to advance, and are met by the mob, who first cheer, then dare them to shoot.

This scene was most exciting. Hundreds of the Native Americans rushed to the front of the battalion, demanding that they shoot, if they dare—asking if they will fire upon American citizens? At this time, no pen can describe the scene. The soldiery are surrounded by a dense mob of their own countrymen, daring them to deadly conflict, and threatening terrible retribution. Col. Page and Col. Murray advanced in front of the military, and addressed the crowd—begging them to desist from their work of destruction. The crowd listened, became quieted, and departed with three cheers to Colonels Page and Murray, and the rioters become pacified and quiet.

6 o'clock. The scene was changed. The rioters have proceeded to the corner of Fourth and Master-streets, and are riddling the house of Hugh Clark, Police Magistrate of Kensington, against whom their wrath seems to be especially directed Also the house of his brother Patrick, tavern-keeper. They are throwing the furniture of both into the street, and breaking it to pieces. Now they enter Hugh Clark's, and are destroying all his books and official papers. Another portion of the mob is busily at work at the corner of Germantown Road and Jefferson-street, destroying the house and furniture and goods of Patrick Murray, grocer. The Artillery, under Generals Patterson and Cadwallader, approach and halt, and look on.

9 o'clock, P. M. A row of frames in Harmony Court, Cadwallader-street, have been fired by the Native Americans, and consumed.

10 o'clock, P. M. The Grocery store the corner of Second and Master-streets, that had been attacked in the afternoon, and a building that adjoined it on Second-street, have been fired and totally destroyed.

Early in the evening, crowds began to gather in front of St. Augustine's church, the oldest Catholic worshipping place in Philadelphia, and distinct mutterings were heard, indicative of a disposition to commit it to the flames. The Mayor of the city immediately issued a proclamation.

The mob then insisted that he should dismiss every Irishman from the city police. He said he had made no appointments, except of naturalized citizens, &c., according to law. The First City Troop, under Capt. Butler, then came up, and after parading around, retired toward Kensington. Quiet ensued for a moment—then the mob rushed at the police, drove them back—pelted the church windows with stones—then lifted two boys over the iron railings, who climbed into the building by a window that had been broken, and while one set fire to the curtains with a match, another cut the gas pipe, thus putting the church into a blaze in a few moments!

The police then rallied, and made several arrests. The two boys were captured, but immediately rescued by the Natives. So were the rest. The police were severely beaten in the attempt to retain the prisoners. One of the night police, named Long, was much injured by a brickbat. A pistol was wrested from the hands of another officer. An immense crowd soon gathered. The firemen arrived and played on the adjoining houses, some of which were partially burned. The church burned slowly, lighting up the whole city with its blaze, while thousands from all quarters stood gazing on calmly at the work of destruction.

11 o'clock, P. M. St. Augustine's church is entirely consumed, and the multitude dispersed. St. Mary's, and St. Joseph's, and St. John's churches have been filled with armed men, and as their demolition is threatened, people are gathering around them and in them waiting for the assault. The two first churches are guarded outside by three companies of the 2d brigade, under Col. Goodman. The troops occupy Fourth-street, from Walnut to Spruce.

2 o'clock, A. M. The Mayor, in the melee at St. Augustine church last night, was struck in the abdomen with a brickbat, and rendered insensible for an instant. The only person who stuck to him was a thief.

The mob were dispersed from St. John's church by the military—Gen. Cadwallader giving them but five minutes to leave the ground, at the peril of being fired upon. The artillery are now guarding St. Johns church, the State Arsenal opposite, and the Orphan Asylum, Chestnut-street. Market, Thirteenth and Chestnut-streets are full of the artillerists and their field-pieces.

The infantry are at the other churches. Private Hartnett, of the State artillery, was accidentally shot through the leg while marching up to Kensington in the afternoon.

Thursday Morning, 10 o'clock.—At day-break this morning, the military were withdrawn from the several Catholic churches. A few were left to guard the U. S. Arsenal. The military have orders to reassemble this afternoon and evening. The city is still tranquil. So is Kensington. Nothing remains of St. Augustine church but the bare and blackened walls. The house of Dr. Moriarty, in the rear on Crown street, is in the same dilapidated condition. The Mayor is issuing civil powers to citizens to form themselves into civil companies of safety and defence, for the protection of the Catholic churches and other property; and General Cadwallader is giving them orders for stands of arms.

Twelve o'clock.—All is quiet to-day in the scene of the recent disturbances in Kensington. Some few people are scattered about, but our reporter states that none of that excitement which yesterday prevailed, was visible. About one hundred buildings of all kinds have been destroyed.

At five o'clock, every thing like riot or tumult had subsided. The city continued under martial law, and the authorities, assisted by the orderly portion of the citizens, were prepared and determined to check any further outbreak of the rioters, should any occur during the night.

State of the Wounded. Not one of the wounded, though some are, and have been, suffering exceedingly, is yet dead. Slight hopes are entained, however, of the recovery of those most seriously injured.

Taggert, the Irishman who was hanged dragged in the street, and left for dead at the Northern Liberty lock-up house, is mending slowly, having, strange to say! no bones broken, and will undoubtedly recover. An effort was actually made yesterday to procure his release, but it was resisted, of course, by the good sense of the Inspector.

Funerals of three of the Victims. George Schiffler was buried yesterday at 10'clock, William Wright at 4 o'clock, Louis Greble at 6 o'clock, and Charles Stilwell at about the same hour. Each body was attended to the grave not only by relatives and friends, but also by a long train of spectators. No outbreaks, however, as had been anticipated, succeeded in the solemn occasions and display.

Last night, the districts appeared to be quiet. In the evening, the military were in full force around all the churches, and with but one exception, there was but little evidence of any disorder. The mob, too, was not great in any place except at Second and Queen-streets, where a large number of persons were collected. About 8 o'clock, a slight attempt was made to create a riot, but through the prompt exertions of Captain Florence, it was suppressed.

Late last night, the Harrisburg Rifle Corps, Capt. Seiler, of Harrisburg, the Lancaster Fencibles, Capt. Hambright, (Lieut. Trisler commanding,) arrived in this city. The Harrisburg Rifles mustered thirty-six men, the Lancaster Fencibles thirty-two men, and the Jackson Rifles thirty-eight men.

A number of Marines were marched up from the Navy Yard, accompanied by the crew of the steamship Princeton, about one hundred in number, armed with boarding helmets, knives and pistols.

During yesterday afternoon, Bishop Kenrick issued the following card:

To the Catholics of the City and County of Philadelphia.

Beloved Children—In the critical circumstances in which you are placed, I feel it my duty to suspend the exercise of public worship in the Catholic churches which still remain, until it may be resumed with safety, and we can enjoy our constitutional right to worship God according to the dictates of our conscience. I earnestly conjure you to practise unalterable patience under the trials which it has pleased Divine Providence to subject you, and remember that afflictions will serve to purify us, and render us acceptable to God, through Jesus Christ, who patiently suffered the cross.

†FRANCIS PATRICK,
Bishop of Philadelphia.

Philadelphia, May 9th, 1844.

During the night, the streets were patrolled by citizens, wearing badges on their hats, marked 'Peace Police,' and many were armed with muskets. The military at the churches were also strongly reinforced by citizens, fully armed, Gen Cadwallader having made a requisition on the State Arsenal for a full supply of muskets.

During yesterday, and up to the time we go to press, nothing like an evidence of riotous spirit has occurred, and we close our account with the restoration of the now well founded hope that the peace of the city is restored.

From the Philadelphia Ledger of Saturday

We were yesterday informed that a large number of Irish Catholics and others, who were so ruthlessly thrust from their homes during the riots of Tuesday and Wednesday, had encamped in Camac's woods and other places, some two or three miles north of the city. Surrounded by their wives and children, it was alleged they were unable to proceed, and were afraid to return to the city. Our informant represented their condition as destitute and pitiable in the extreme. They were without food, except what chance or charity threw in their way, and destitute of clothing sufficient to protect them from the damp night air. While in this deplorable situation, as we are informed by a worthy and benevolent magistrate, *one woman gave birth to a child.*

So horrible a condition of things aroused the sympathies of several of our citizens, who immediately set about furnishing them with succor and relief. A reporter was despatched from this office to learn the truth and particulars of the statement. After considerable search, a small party were found near the woods above alluded to, from whom, after allaying their fears, that we were enemies in disguise, we learned that much of the sad tale was but too true. The greater number of those who there sought refuge had, however, dispersed. Some returned to their burnt or deserted residences, while many were wending their way to the surrounding villages—to Manayunk, Norristown, &c.

One man, we heard, had just passed the spot where we met the party in question, leading by the hand a child, in search of his wife, from whom he had become separated on the night of the riots, and not since been able to find her. Another grief-stricken individual, in the same neighborhood, was rudely taunted by a party of quarriers whom he passed, and who, after learning from him that he was a Catholic, assaulted him with stones, by which he was so much injured that he walked with difficulty. These are some of the distressing acts that have followed this mad and unchristian-like assault on persons and property.

The scene of the riot yesterday presented a spectacle of perfect desolation. Ruin lifted its wan and haggared head through the blackened and yawning walls on every side, while the emblem of mourning and death hung from the muffled knocker and partly closed shutter. It was a heart-sickening sight, the like of which we hope we may never again look upon in this or any other city; and next to this, the humiliating display of the American bunting, as a means of protecting the property of any class or sect of citizens from the prejudices or destructive propensities of another. Rows of houses for several squares round the infected district, and in fact for some distance out in the suburbs, have small tri-colored flags protruded from the window—a sight mortifying and humiliating, to those who have been taught to believe that our laws afford equal and efficient protection to all.

The Ledger estimates the loss of property by the riots at $250,000; all of which falls upon the county of Philadelphia, under a law of the State which makes each county responsible for any damage which may be occasioned by riots within its limits.

Our city presents the aspect of a garrisoned town. The military are seen at all points, quiet, orderly, but apparent. The old Girard Banking House is the *Place d' Arms.* There have been few instances of disturbance, none that we hear of, that seemed to belong to the proceedings of the 'three days,' but it is probable that the military force, and the military determination arrived at on Wednesday morning, have produced this tranquillity.—*U. S. Gazette of Monday.*

Body Found.—A body, supposed to be that of a man killed during the riots, was yesterday afternoon discovered among the ruins of the cellar of a house in Cadwallader-street above Master. No doubt when the rubbish is cleared away from other houses in that immediate quarter, that remains of others will be found. Many who fired from these houses were unquestionably wounded, and in consequence were unable to leave the buildings when they were fired, and must have perished in the flames.—*Phila. Ledger, Monday.*

Tyler Address.

The Madisonian contains an address to the American people at large. It is a call to rally for Mr. Tyler on the Texas question, and it hits Mr. Clay and Mr. Van Buren some smart blows. The following is the termination of the address:

We will not submit without a struggle. We will not lay down the arms of contest until Texas be annexed, and America be given supremacy over the North American continent.

We appeal, then, to the true friends of the United States, of Texas, and of Mexico, to rally! We recommend to them at once to come—come one, come all—from all parts of the nation—North, South, East, and West—come up to Baltimore on the 27th inst. there, in the Monumental city—high as the statue of Washington stands, to erect the liberty pole of American freedom and Independence, and from its pinnacle unfurl the banner of our country, inscribed with the motto of

'Tyler and Texas!!!'

That shall be our 'watchword and reply.'

By order of the Central Committee, and with the advice and concurrence of the friends of the Administration in Washington.

The correspondent of the Baltimore True Sun says:

'It has been pretty satisfactorily ascertained that *the annexation letters of Clay and Van Buren were written by concert*, the same programme serving for each. It is singular that both these letters contain the three doors of ret

THE LIBERATOR

BOSTON:

FRIDAY MORNING, MAY 17, 1844.

Grand Anti-Slavery Gathering!

We take it for granted that all the true-hearted abolitionists in the land, especially in New-England, are eagerly anticipating the arrival of the time for holding the GREAT ANNUAL CONVENTION in Boston—a Convention which, though technically local to New-England, is really one for whatever friend to mankind may choose to participate in its cheering deliberations. It is not to use invidious or exaggerated language to say, that, of all the anti-slavery gatherings held throughout the land, (and their name is 'legion,') this is entitled to precedence for its scale of ability, zeal, and thrilling interest. From year to year since the series was started, it has continued to grow numerically, to excite increasing public attention, and to give fresh momentum to the car of emancipation. Last year the attendance was beyond all precedent, and the Convention threw every other anniversary meeting into the shade. This year such a demonstration must be made as to gathering hosts of freedom, as the country has witnessed since the anti-slavery standard was first unfurled to the breeze. They must come, not by hundreds or by thousands—nay, not by thousands, but *en masse*!

Busy as they may be, *they must come*; poor as they may be, THEY MUST COME; uninfluential as they may be individually, THEY MUST COME! It is the day and the occasion, on which the Goddess of Liberty summons them to appear for annual inspection and review, armed and equipped as the law of God demands for anti-slavery duty. Let the land shake beneath their mighty tread! Let the thunder of their rallying cry be heard reverberating among the glens, valleys and hills of the slavery-ridden, beautiful South. Let the number of their battalions tax the eye to witness, and the memory to record!

Fathers and mothers, brothers and sisters, all of kindred relationship, all of the 'one blood' derivation, matured sires and fresh-eyed youths, are earnestly invited to be present. It will be a great occasion. These are the days of liberty. We are in the midst of the great revolutions of ages, and each one of us has an important part to act. Our cause is unutterably sacred, glorious, sublime. O for more of courage, devotedness, enthusiasm, self sacrifice, in its ranks! O for a more determined purpose, a more unyielding spirit, a bolder front, a swifter movement, in our extended ranks! Is it not time for the cry to go to the gate? for mere skirmishing to be over? for a general engagement with the enemy? God is siding us, has not the time fully come for us to make a short work with slavery, in righteousness? Because our foes are beginning to falter, and to beat a retreat, is that a reason why we should cease to press on, and lie down and slumber? Let us be inspired afresh, and gird up our loins anew, that we may run, and not be weary—walk, and not faint! We will obtain rest whenever our toil-worn, manacled countrymen are allowed repose—just as soon as the jubilee shall come!

But where is there an abolitionist, who needs to be called up in a crisis like this? Hurrah for the Anti-Slavery Convention in Boston on the 28th inst.! Crowd the house beyond all comfortable accommodation, and make even the steam engines to pant and struggle to move the mighty mass of living humanity onward! Arrange your business—order your household affairs right—let nothing short of impossibilities prevent your attendance.

And such spirits as Rogers, and Foster, and Phillips, and Quincy, and Abby Kelley, and Bradburn of Hadson and Spear, and Boyle, and Buffam, and, a multitude of others, equally valuable and effective in the ranks, if not as ready and eloquent of speech, WITH SUCH A CAUSE, and brought together at such a time and under such circumstances, it will be marvellous indeed if the Convention shall not prove to be the highest possible interest.

When it is added that the entire 'tribe of Jesse' (if they are a small army) are coming down from the Granite Hills of New-Hampshire, with their bugles and their stirring melodies, not to exhibit themselves—not to *patronize* our movement—but to unite with us as abolitionists, *for the sake of the cause*, and to sing the songs of freedom when the inspiration is upon them—no additional entreaty will be needed to secure an overwhelming gathering.

The spacious Marlboro' Chapel has been secured for the Convention, which will not adjourn until Friday night, at a somewhat late hour. Once more, then, here for the Convention! And let the watchword be, NO UNION WITH SLAVEHOLDERS!'

ANNUAL MEETING IN NEW YORK.

As we shall be unable to lay the official proceedings of this meeting before our readers until next week, and as we find our columns already preoccupied, and as defer making any comments on the same in our present number. Suffice it to say, those proceedings were characterized by an earnestness of spirit and boldness of decision, that will mightily increase the public agitation, and constitute a new era in the Anti-Slavery history of the country.

The question of all others that consumed the most time, and elicited the most debate, was the proposition to SECEDE FROM THE GOVERNMENT, to place on the banner of the American Anti-Slavery Society, 'NO UNION WITH SLAVEHOLDERS,' and to make A PEACEFUL REVOLUTION the rallying point of the friends of freedom in all parts of the country. The talent exhibited in the protracted discussion combined brilliancy with solidity, and remarkable strength of intellect with deep fervor of the heart. A document written by the editor of this paper, and embodying the doctrines alluded to above, was made the text question, and was adopted by the following vote—Yeas 59—Nays 21. David Lee Child, Thomas Earle, Ellis Gray Loring, and Wm. A. White, who voted in the minority, entered their protests, which were ordered to be printed with the proceedings.

The attendance of delegates was large, and of the right stamp. The Executive Committee of the Parent Society has been located in Boston, and is composed of those who are well known on both sides of the Atlantic as among the most radical and efficient members of the anti-slavery phalanx. They will doubtless infuse new life into the Society, and make it more efficient in its operations against the frowning Bastile of American slavery, than it has been at any period since its organization. We shall publish their address to American abolitionists next week.

David Lee Child resigned his situation as editor of the Standard, which paper is hereafter to be edited by a talented committee, consisting of Maria W. Chapman, Edmund Quincy, and Sidney Howard Gay—Mr. Gay to be the resident editor. Mr. Child retires from his post with the unabated confidence of his numerous anti-slavery friends in the singleness of his heart and the integrity of his disposition, and with their high appreciation of his honest, able and long protracted efforts to deliver his native land from the hideous curse of slavery.

The City of Blood.

We have devoted so large a portion of our inner form to an account of the frightful scenes which have recently transpired in Philadelphia, that we have no room left to express the tumultuous feelings of our breast. How swift and terrible has been the retribution of Heaven upon that polluted, oppressive and greedy city, for burning Pennsylvania Hall, mobbing abolitionists, sacking and firing the dwellings of innocent colored citizens, destroying their meeting-houses, and brutally outraging their persons! Philadelphia has no rival in meanness, ferocity and crime—it is the city of rapine and blood.

'Honest John Davis' thrown overboard.

At the time of the nomination of Henry Clay and John Davis, for President and Vice-President of the United States, by the Whigs of Massachusetts, in Faneuil Hall assembled, I ventured to predict that, however hearty might be the assent of the Southern Whigs, in *words*, to the choice of the latter, he would assuredly be thrown overboard in the National Whig Convention. Not that John Davis was an abolitionist; not that he was even friendly to the anti-slavery movement; not that either as Senator in Congress, or Governor of the State, he had said or done any thing to excite a single suspicion that he could not be confided in by Southern slaveholders; but simply on the ground that he was a citizen of Massachusetts—and that Massachusetts was fast becoming an anti-slavery State—and that Mr. Davis might possibly, by the demise of Mr. Clay, be called to fill the office of President. Almost up to the last hour, before the recent nominations were made by the great Convention in Baltimore, the Southern Whigs made many fair promises respecting the selection of Mr. Davis, and the Whigs of New-England felt certain that he would be the favorite of the party. Well, what was the result? On the first ballot, out of 275 votes, John Davis received only 83! On the second ballot, he obtained 74! On the third, THEODORE FRELINGHUYSEN, of New Jersey, had 155, and was chosen as the Whig candidate for the Vice-Presidency! George Evans of Maine, Millard Fillmore of New-York, John M. Clayton of Delaware, John Sargent of Pennsylvania, and John M'Lean of Ohio, had all been proposed by their special friends for the same office; but Mr. Frelinghuysen had not been urged in any quarter, nor his name mentioned in any newspaper—and yet he was selected by a large majority! In what manner was this singular result brought about? Surely, 'thereby hangs a tale,' which should prove somewhat instructive to the people of the North. What return did the South make to Massachusetts, for her enthusiastic support of Henry Clay? Precisely such as might have been anticipated. *Not a single Southern vote was cast for John Davis in the Baltimore Convention!* Verily, he has his reward for his servility to the South while in Congress—for consenting, without remonstrance, to the denial of the right of petition to his constituents, by the U. S. Senate—for trying to secure the political support of Southern thieves and assassins, at the sacrifice of his personal honor and independence—for attempting to screen Senator Preston, of South Carolina, from public indignation, for having threatened, on the floor of the Senate, death by the lynch code to any abolitionist who should be caught in that State. It is said that the part which he took in the Latimer case—i. e. for having refused, as Governor of the Commonwealth, to comply with the illegal requisition of the Governor of Virginia, for the delivery of Latimer as a criminal—operated against his nomination. This proves that nothing can propitiate the South but the most profligate disregard of all legal and constitutional proceedings, in all cases affecting the atrocious system of slavery.

Certainly, the abolitionists ought not to doubt the anti-slavery character of the Whig party! Who came forward, at the Baltimore Convention, to recommend to the people of the United States, as their candidate for the Presidency, Henry Clay of Kentucky? Benjamin Watkins Leigh of Virginia, a slaveholder, and the champion of perpetual slavery! How was the nomination responded to? The mighty crowd 'burst into one universal shout, accompanied by the waving of hats, handkerchiefs, &c., which lasted for some minutes, and shook the building to such an extent as to cause one part of the gallery to spring, to the dismay of those in that part of the building'! Who is Henry Clay? A slaveholder—the proprietor of sixty human beings—the plunderer of those who reap down his fields without wages—the enemy of emancipation, whether immediate or gradual—the head of the Colonization conspiracy against the rights and liberties of the people of color—the contemner of the marriage institution—the author of the 'Missouri compromise,' by which several new slave States have been admitted into the Union, and more are to follow!

Referring to the nomination of Mr. Frelinghuysen, the editor of the New-York Tribune, who was present at the Convention, wrote home—'The matter was substantially settled in a meeting of the SOUTHERN MEMBERS, last evening.' To prove that he was correct in this assertion, we have only to recur to the votes cast by the slaveholding delegates, when we shall find that they were almost unanimous for Mr. Frelinghuysen. His nomination, therefore, was strictly in accordance with the wishes of the South—a fact which, instead of being a source of satisfaction to himself or his northern friends, should cause both him and them to hang their heads for shame; for it demonstrates that he is relied upon by the southern banditti as one in principle, feeling and purpose with them—as the uncompromising foe of Emancipation—as one who will do whatever may be in his power officially, to guard and perpetuate the bloody and polluted slave system. It proves that his piety is a sham—his patriotism is a sham—his philanthropy is a sham.

In a speech made before the American Colonization Society (himself a Vice-President of the same) in 1834, Mr. Frelinghuysen remarked—

'We owe it to ourselves not to remain silent spectators while this wild fire (anti-slavery) is running its course. We owe it to those MISGUIDED MEN (the abolitionists) to interpose, and save them and *their country* from the FATAL EFFECTS of their MAD SPECULATIONS.'

Moreover, 'he was known to be a determined enemy of the anti-slavery cause, and to have taken public part in the meetings in New-York, which, by gross misrepresentation and wicked appeals to prejudice, excited the ferocious mobs of 1835.' Again, he is said to be a slaveholder, retaining an old slave woman in bondage, unless she has recently been emancipated 'by the irresistible providence of God.' Surely all the abolitionists in the country ought to give their support to the Whig party!

Hear what the editor of the Tribune says in a recent number of his paper:

'The unworthy insinuation that Mr. Frelinghuysen is an *abolitionist*, will spend itself as harmless as *malice* ever does when assailing the *pure and noble*. What ever may be the opinions of Mr. Frelinghuysen on the subject of slavery, the estimation in which he is held, both as a statesman and a man, *by the South*, is sufficiently indicated by the fact, that on the first ballot in convention, he received the votes of the entire delegation from Virginia, North Carolina, Georgia, Mississippi, Louisiana, Tennessee, and Arkansas, together with a large majority of those from South Carolina and Alabama, and a portion from Kentucky and Missouri—comprising all the slaveholding States. *This certainly looks very much like abolitionism.*'

'Hold—enough!' Mr. Greely!

Mr. Frelinghuysen has a wide reputation for his piety, (!) among the sect in our land claiming to be 'evangelical,' *par excellence*. No doubt it was partly with the hope of securing the political suffrages of that powerful sect, and thus giving to slavery an orthodox sanction, that he was put in nomination by the southern delegation. He is one of those religionists, whose piety comes by observation, and is nothing better than mere sentimentalism—who love the uppermost seats, to be flattered and honored, to be entrusted with authority and power—who are always careful to see which way the wind of popular sentiment is blowing, and never to subject themselves to reproach and suffering 'for Christ's sake.' As a specimen of his christian knowledge and experience, take the following extract from a speech made by him, last week, at the anniversary of the American Bible Society in New-York:

☞ 'The old American Congress was a BIBLE CONGRESS. Washington was a BIBLE GENERAL—and while the American people lived by the Bible, they would DIE FOR THE BIBLE. (Tremendous applause.)

There you have it, in a nut-shell. Bloodshed—murder—the slaughter of enemies—forts, arsenals, ambuscades—war with all its horrors—all sanctioned by the Bible! And by way of eulogy it is added, that the American people are ready at any moment to fight like wild beasts, and like them to die, for the Bible! And this sentiment was met with 'tremendous applause' by a professedly christian assembly! Surely, a fresh weapon has thus been put into the hand of infidelity, to cause the Bible to be regarded as a bloody and loathsome volume. Mr. F's father was 'a general of militia in the time of the revolution, and rendered *good service* while New Jersey was the seat of war. His grandfather was a clergyman.'

I perceive that some of the Whig papers are copying a poetical effusion of mine, in praise of Mr. Frelinghuysen, written in the spring of 1830. The facts in the case are briefly these:—My sympathies were deeply excited at that time for the oppressed Cherokees, whose wrongs and sufferings, at the hands of Georgia, were then the theme of general discussion, and whose case was before Congress. Mr. Frelinghuysen was then a Senator from New Jersey, and advocated their cause with great zeal, ability and eloquence. I knew nothing of his sentiments on any other great question of humanity; but supposing that he was acting from principle, and an impartial regard for the human race, I wrote the effusion alluded to, with a heart overflowing with admiration and gratitude, in view of his efforts to prevent the expulsion of the Cherokees. I was at that time incarcerated in the prison at Baltimore, for my exposure of certain persons engaged in the domestic slave trade. I did not stop to reflect, that Mr. F's advocacy of the rights of the Cherokees was really no test of his moral courage or his religious character; for, instead of perilling his reputation by it, he was merely uttering those sentiments which he knew were popular in his own State, and would be liberally responded to by the entire North, which was then burning with indignation, like an oven, against Georgia for her nefarious acts. His subsequent career has satisfied me that my praise of his character was not merited; that he is a political trimmer and time-server; that his piety is of that kind which 'walks in silver slippers'; that his humanity for the race is spurious; that his philanthropy is partial and geographical. He could oppose the banishment of the Cherokees, because he could gain popularity by it. For the same reason, he is in favor of the banishment of our free colored population to Africa. My estimate of his character is radically changed, though my opinion of the ability which he displayed in behalf of the Cherokees remains unaltered. His nomination for the Vice Presidency, on the Whig ticket, I regard with apprehension and regret; for receiving as it did the unanimous support of the southern slaveholders in the Baltimore Convention, I see in it an omen of evil to the whole country.

The Baptist 'Brotherhood of Thieves.'

The Baptist Triennial Convention, recently held in Philadelphia, adds fresh confirmation to the assertion of James G. Birney, that 'the American churches are the bulwarks of slavery,' and fully substantiates the charge originally made by Henry C. Wright, (if any more proof were needed on this point,) that 'the American clergy are a brotherhood of thieves.' True, some progress in decency and propriety has been made in that body since the never-to-be-forgotten Convention at Baltimore, three years ago. The southern delegates are incomparably less blustering, audacious and blasphemous, than formerly. There was more discussion on the subject of slavery, attended with far less excitement. But the position of the parties, composing the Convention, remains the same; the complexion of the Convention is the same; and the fact is too palpable to be denied, that it is still a cage of unclean birds. The conduct of the northern delegates was inexcusable. They constituted an overwhelming majority of the whole number present, and might have adopted the most radical resolutions against slavery and all its abettors, if they had felt inclined to do so. But they loved 'union' and sect more than they did righteousness, and so they 'set their wits to work,' with all priestly cunning, to devise some plan by which they could wrap their iniquity up, and yet strike hands with thieves, and consent with adulterers. Their craftiness, however, will avail them nothing, except to render intense and unextinguishable the indignation and abhorrence which all truly good men must feel, in view of such heartless trifling with the most important question of the times, so far as our own country is concerned.

The President of the Convention was the Rev. Dr. Johnson, of South Carolina, a man-stealer; but he had the sagacity to decline being considered as a candidate for re-election. 'He felt that the severe duties of the office were too much for his age'—i. e. he was apprehensive that, if he did not make this declinature, there would be a storm raised in the Convention, and a direct issue made on the vexed question of slavery. Instinct is a great matter. To propitiate his northern 'brethren' still more, he recommended that the next President be selected from the middle or eastern States, inasmuch as the chief officer, during the thirty years of the Society's existence, had for *twenty-one years* been selected from the southern delegates. On the second balloting, the Rev. Dr. Wayland was chosen to fill his place—a selection the most gratifying to the South that could be made, and the most offensive to the friends of emancipation.

As usual, the slaveholders were the first to 'come to the scratch.' The Rev. Mr. Fuller, of S. C. offered the following preamble and resolution:

'Whereas, some misapprehension exists in certain parts of the country, as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed; therefore,

Resolved, That this Convention is a corporation with limited powers, for a specific purpose defined in the Constitution; and, therefore, that its members are delegated and meet solely for the transaction of the business prescribed by the said Constitution, and that co operation in this body does not involve or imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.'

After considerable discussion, in the course of which Mr. Fuller said 'he was not convinced that slavery is a sin,' though he regarded it as 'a great evil,' the resolution was withdrawn, to give room for the following, offered by the Rev. J. G. Ide, formerly of Boston:

'Whereas, there exists in various sections of our country an impression that our present organization involves the fellowship of the institution of domestic slavery, ☞ *or of certain associations which are designed to oppose this institution,* ☜

Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery ☞ OR ANTI-SLAVERY. ☜ but as individuals we are perfectly free both to express and to promote our own views on these subjects in a Christian manner and spirit.'

This piece of skulking villany 'was received with many expressions of satisfaction,' and, *without discussion*, was adopted UNANIMOUSLY!!

At the Convention held in Baltimore, after Mr. Galusha had been expelled from the board because he was an abolitionist, and a southern man-thief had preached a sermon, the pious knaves joined in singing,

'Lo! what an entertaining sight
Are brethren who agree!'

And congratulatory prayers were offered, in view of the result! No sooner had Mr. Ide's resolution been adopted, in the present instance, than the Rev. Mr. Davis, of New York, moved that the Convention, in view of the happy termination of this exciting question have a season of prayer. The Convention then sang the hymn commencing 'Praise God from whom all blessings flow.' The Rev. Mr. Webb, of Philadelphia, led in prayer.

For the last five or six years, it has been invariably the practice in all the great ecclesiastical assemblies of this country, as soon as they have taken action against the cause of emancipation, and added a new prop to the tottering slave system, to offer *te Deum*, as though some great and glorious victory had been achieved! No words can describe the impious effrontery of such a mockery. It takes 'a brotherhood of thieves' to be guilty of it—and a priestly one, too, for no other one can be found so depraved and desperate, because to their villany they add the damning sin of hypocrisy. 'And so they wrap it up.'

It will be observed that the resolution passed unanimously and without debate; yet there were many delegates present from the North, who claimed to be unflinching abolitionists! The editor of the Christian Reflector exults over this base compromise, and declares with marvellous assurance,—'It will be seen by the resolution passed on Friday, that we are no longer required to fellowship slavery, or slaveholders as such, in the work of missions.' But this assertion is not true. The Convention expressed no opinion condemnatory of slavery or slaveholders, but virtually defended the propriety of men-stealers being members of the same, on terms of christian equality with others, as they have been from the beginning, in carrying on the work of Foreign Missions. It simply left its members, as individuals, perfectly free both to oppose and to advocate lewdness, concubinage, robbery, cruelty, the suppression of the Bible, domestic heathenism, soul murder!!!—free on one condition only, that they should piously co-operate together to save souls(?) on the other side of the Atlantic! O, the audacious hypocrites! They could sing together, pray together, commune together, as christian brethren, without giving and sanction, either 'express or implied,' whether of slavery or anti-slavery—whether of right or wrong, of honesty or knavery, of purity or pollution, of holiness or diabolism! All Christendom sees at a glance that they are of him who was a liar from the beginning.

The editor of the Reflector, in utter contempt of the common sense of the public, adds—'We assert [by the resolution adopted] to the world the fact, that in acting in the Convention, we compromise no principle—we connive at slavery in no shape: with reference to this subject, we are wholly untrammelled.' But how any more untrammelled now, than at any former period? Is not the union of the parties the same? Do they not stand on the same platform? Is not the right of the members to be traders in slaves and souls of men, and to advocate perpetual slavery, as clearly recognized, as it is to denounce that traffic and system? Cannot the Southern delegates, and will they not, as complacently exclaim—'In acting in the Convention, we compromise no principle—we connive at *anti-slavery* in no shape—we are wholly untrammelled'? Peradventure, if they were only horse-thieves, they would find themselves somewhat circumscribed in their freedom. Peradventure, in that case, they would scarcely be hailed as brethren in the work of sending the gospel to the heathen in foreign lands. 'Circumstances alter cases,' you know!

The Reflector speaks of 'the submissiveness, the comparative silence, the manifest consciousness of the predominating influence of anti slavery sentiment in the body, exhibited by Southern members, as giving to the Convention an aspect entirely different from the one assembled in Baltimore three years ago.' But this 'submissiveness and comparative silence' was only the substitution of cunning for bluster—mousing grimalkin lying apparently lifeless, covered over with meal—and the trick succeeded to the perfect satisfaction of all parties! What, in reference to slavery, meets with the unanimous approval of slaveholding ruffians and blasphemers, must certainly be deserving the cordial support of all northern abolitionists—*of the Christian Reflector stamp!*

Of course, the Triennial Convention, in sending out its missionaries, is not to reject any one on the ground that he is a robber of cradles and a man-thief—for that would be to take sides! What is it but 'a brotherhood of thieves'? Heaven speed the day of its utter overthrow!—for it is a conspiracy against the rights of God and man.

The New-England Convention.

BRO. GARRISON—The time is at hand for holding the annual meeting of the New-England Anti-Slavery Convention. Last year, it was *the* meeting of the anniversary week in Boston. The place in which it was held, the number and character of the people who attended, and the important subjects which were discussed, all served to make it a meeting of deep and thrilling interest.

Since that meeting, one hundred Conventions have been held in the West, and a similar number have been commenced in Massachusetts. Already have they done great good, and, unquestionably, hastened the deliverance of the poor bondmen. It appears to me, br. Garrison, that a plan should be adopted at the ensuing Convention TO ABOLITIONIZE NEW-ENGLAND. Upon some portions of it, we have scarcely yet bestowed any labor. Though much has been done in the eastern part of Massachusetts, though Rhode Island is now under the teaching of one faithful laborer, and though New-Hampshire has many choice spirits, yet almost the whole of the western portion of our own State is in darkness. Vermont does but little, Connecticut is much opposed, and Maine has had but small opportunities of acquiring a knowledge of our principles. Much can be done by the aid of the press; but the best way of arousing and instructing the people is by the human voice and the human countenance. I think free social Conventions, like these which have been recently held in Massachusetts, should be held during the ensuing year in different parts of New-England. To accomplish this, a committee from each of the six States should be appointed to consider this matter, and suggest a plan to the Convention. There are fifty counties in the N. E. States. Should one hundred Conventions be proposed, then two meetings may be held in each county. This may be the best plan. Will the friends of the slave think of this matter? Abolitionists should come up to this Convention, not merely to hear eloquent speeches. THEY SHOULD COME TO ACT.—Action is now what is needed. Remembering them who are in bonds as bound with them, abolitionists should individually ask, 'Lord, what wilt thou have me to do?'

More than two hundred years have our brethren and sisters been groaning in bondage in this professedly free, but hypocritical nation:

'Long hath the bondman, at his toil,
Bent, shrieking 'neath the bloody thong;
Long hath the helpless been the spoil
Of avarice and wrong—
The needy hath gone down to death,
Unpitied, and his wrongs forgot.'

Abolitionists! shall it always be so? Is not the American, like the West Indian slave, to be emancipated? Do you say that the slave shall be free, and that the truth is mighty and will prevail? Yet it should be remembered, that God uses means to promulgate his truth. You may be among the instruments which he will use for this noble cause. Let the next N. E. Convention be THE LARGEST THAT HAS EVER BEEN HELD. Come to it, feeling and acting as you would if your own wives, children, brothers and sisters were in chains, and bleeding under the driver's lash. The better we understand the pecuniary, political, social and moral evils which grow necessarily out of American slavery, the more we know of the obstacles that are thrown in the way of emancipation by crafty politicians and designing priests. The less there are to labor in this holy cause, the more should we determine to consecrate ourselves to this great work. God helping me, I will do what I can to 'break every yoke, and to let the oppressed go free.'

JOHN M. SPEAR.

Weymouth May 14, 1844.

JOHN L. BROWN. Though this young sufferer has fortunately escaped with his life, and even without a public whipping, (thanks to anti-slavery interference and agitation!) we deem it due to the philanthropists of Great Britain, to record in our columns their spirited proceedings in regard to the agonizing fate of Brown, which, we are sure, will be perused with thrilling delight by our numerous readers.

Letter from Edward Search.

(Continuation of a former Letter.)

LONDON, (England,) April 27, 1844.

DEAR SIR:

A further reason why we may expect the Anti-Corn Law League will be successful, and that we may get leave from our aristocracy to buy food from your country and from others, ere any of the other crying grievances under which this people suffer are removed, is, that the Chartists, though having just ends in view, have split into two parties, and have lost the sympathy and confidence of the many, who were friendly to their objects, though not members of their body. They have lost this confidence in consequence of having resorted to violence and great injustice towards all other parties. A great mass of the middle classes, deeply sensible of the defects in our representative system, and that to live under laws in the making of which they have no voice, is slavery—though the slave is called a free born Englishman—sympathized with and aided the Chartists, and the Chartists were strong as a body, because, whilst they were peaceable and just, though they were poor and unlearned, they were unopposed by any party of serious weight, and they were numerous. At length, however,—I am now speaking of the facts, and not of the causes,—men gained ascendancy amongst them who advocated physical force, and after a year or two of quarrelling and bickering amongst themselves, they split into two parties, and became sectionized as physical force Chartists, and moral force Chartists. This division of course weakened their ranks—the timid fell off—the violent went on with their violence of language, exciting the fears of the peaceable; part of them broke into actual violence, and got tried for sedition and various outbreaks against the peace—other parties of them who did not get involved in this way, made it a practice to disturb anti-corn law and other meetings; and when other parties had hired and paid for rooms, announced lectures, or discussions upon particular topics, and with especial views, sections of these Chartists would assemble, move another chairman than the one intended into the chair, and if they carried him, they would then use the room for violent declamation, pass Chartist resolutions, and having stayed out and consumed the whole evening, and defeated those who had hired the room, and the purpose for which they had hired it, leave them to pay all the expenses. If they could not succeed in carrying the chairman, they would then, by interruption, noise and clamor, effectually prevent the business of the evening: and thus those who promoted and paid the expense of the meetings for objects which they thought good and important, were defeated of their rights, for which rights on their own behalf the Chartists were violent clamorers. This conduct disgusted the middle classes and all friends to peaceful action. The countenance of all persons of respectable position and quiet habits, however ultra their politics, was withdrawn from this party, and it being composed mostly of artisans and laborers, dependant upon weekly wages, with but slight knowledge of public business amongst them, they have fallen away, and exist now more in name than in power.

They have so far injured the cause of radical reform, and the principles which they themselves advocated, and of the bill which they had proposed to submit to Parliament, and which they denominated the Charter, that but for the quiet and kind good sense of Joseph Sturge, whose name is well known to you, who, perceiving that they had brought so much odium on the cause, that it was more than probable it would be transferred to the principles, if they were not rescued from such keeping, organized a complete suffrage association.

The principles contended for are six: The suffrage to every man of 21 years of age—vote by ballot—short Parliaments (annual)—equal electoral districts—no property qualification for candidates—and payment of members. And this Society, though a new Society, is going on peaceably, increasing, and diffusing those principles by meetings, discussions and lectures.

The complete suffragists have been joined by many of the moral force Chartists, and the suffragists being themselves men who allow liberty to others as well as contend for it on their own behalf, will be a body ready to receive, when a repeal of the corn laws shall be carried, those of the repealers, and they are many, who consider that an organic change is requisite, who will join them; yet they see the importance of carrying that measure first, because it is apparently the ripest of any.

Two or three years ago, the 'Star,' Fergus O'Connor's paper, was said to sell from 40,000 to 60,000 copies weekly, while now it does not, it is believed, sell more than 800. Fergus O'Connor had been long recognized as the leader of the physical force Chartists. He has great talents, small judgment, is noisy, vain, and though an educated man and of a good family in Ireland, has failed to secure the confidence of any persons of his own class or standing, or to retain the confidence of many of the poor men of whom he was four or five years since the idol. His day has passed by. He will probably make more noise, but he will realize nothing for his party. He has failed to see that the day for vaporizing talk, excess in language or in action, has gone by, and that to repel the aid of those who have property, and who are for that, if for no other reason, inclined to peace and order, is to throw them into the opposite scale; not that they prefer that side of the beam, but that it is the least of two evils, trained as most of them have been, and situated as they are, *with something to lose*, the effect of which is very conservative. He prided himself as being the leader of the 'Unwashed,' and will end as the leader of the unsuccessful. He forgot that one of the first duties of a leader of the democracy is to enlarge their minds, and elevate and extend their faith, to soften their manners, and to convince them that they need business knowledge, and to impart it; to substitute knowledge coolly exerted for impetuosity and noise, to have respect for time, place and circumstances, and to distinguish between a blind or slavish reverence and a just respect for persons.

His paper was written in a tone of asperity to all who did not pronounce the Chartist 'Shibboleth,' and even if they did, unless they accented it in his way; and having led his followers to spurn every one who, though friendly to the objects and principles, did not like the name of the Charter, they have ended; or at least they are now, or he, as their leader, is in possession of a large quantity of odium and reproach—he has led them on until those who follow him have become political Ishmaelites. It is gratifying however to state, that the principles are not lost, nor even their moral force advocates. Lovett and Collins, who with a large body of others separated from those who urged violence, still exist in organization, contending for the name as well as the principles of the Charter, though not opposing those who contend for its principles, but change the name. They are wisely biding their time, and when the corn laws are repealed, the agitation for organic change will be resumed. The Leaguers are in effect working for them, for they are spreading with zeal, ability and earnestness the knowledge of political economy, and its lessons are fast sinking into the national mind. Even members of the aristocracy are beginning to see that a state of agricultural freedom may be more beneficial for them; and their serfs, the farmers, are beginning to perceive that 'protection,' for that you know is the delusive word under which they have been misled, is vain. About three years ago, I heard a poor laborer examined by a committee of the Anti-Corn Law League, who were at that time engaged in showing the hypocrisy of the landholders, who blinded the country by urging that the corn laws protected the laborer; and the League brought a number of those laborers from all parts of the country to London, and examined them publicly, to show their actual state and condition. After a poor fellow had shown that for years he had only earned 7 or 8 shillings per week to maintain himself and family—that he had cottage rent to pay out of that, and as to animal food, persons in his class never tasted it—that he had not been able to obtain a change of clothes for many years, and giving many instances of abject destitution, he was asked what the corn law advocates said to them about the expected change—'They said it would make things worse.' He was asked what he said in answer; to which he replied, that it might be better—could not be worse. The farmers, who have hitherto been the instruments of the landlords in screwing down wages, whilst they were losing their own capital, are beginning to see the soundness of the laborer's logic, and to feel, if they can't see, that a change must be for the better, because it can't be for the worse. The change, however, will be delayed so long, that when it comes, the people will have been instructed in the necessity for something more than a mere repeal of an act of Parliament, important as that repeal unquestionably is. They will see the necessity for an organic change—that the cause of the evil is in selfish legislation, and that again from the exclusive possession of one small class of the legislative power; and Chartism, under the name of Complete Suffragism, will become the adopted of the middle classes. In the meantime, there is hardly any who contend for the extension of the suffrage, except a few Chartists hired by the Tories to disturb anti-corn law meetings, who are not advocates for the repeal of the corn laws; and as it is impossible that one truth can be made clear to a man's mind without its opening a light upon many others,—for all truths are cousins,—the result will be to ripen both causes, and the carrying of one will be, in all probability, a great and important help to the realization of the other.

I am, my dear friend, yours,

EDWARD SEARCH.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The annual N. E. Anti-Slavery Convention will be held in BOSTON, at the Marlboro' Chapel, on TUESDAY, May 28th, at 10 o'clock, A. M. The Abolitionists of New-England and of the U. States, are earnestly invited to attend this most interesting and important gathering. The Hutchinson Family will be present, and eloquent advocates of the slave's cause from various parts of the country are expected to attend the Convention. Let there be a general rally of all those Abolitionists who are resolved upon a vigorous campaign for the ensuing year.

FRANCIS JACKSON,
Pres. Mass. A. S. Society.

EDMUND QUINCY, *Sec.*

Important.—By a paragraph in the Madisonian, it seems that Texas has *rejected* the Armistice negotiated with Mexico by her Commissioners. Of course, she is undeniably at open war with Mexico. How, then, can any man honestly *pretend* that her incorporation with the country does not inevitably involve us in immediate war with Mexico?—*Tribune.*

Sudden Death.—David Barnum, the famous hotel-keeper, died in Baltimore very suddenly yesterday morning. He retired to bed well at night, and was found dead at 8 o'clock on the following morning.

Death of another Member of Congress. The Baltimore Clipper of May 3, says—'We were informed yesterday of the death of Mr. Brinkerhoff, of Ohio, who, from indisposition, had been prevented from taking his seat in the present Congress.'

Rail-Road Accident.—Edward Logan, a brakeman on the accommodation train from Norwich to Worcester, was killed on Tuesday afternoon, in the neighborhood of Pomfret depot. He is supposed to have been passing from one car to another, as the train went under the bridge, and to have been struck by the bridge in the back of the head.

Receipts.

Received into the Treasury of the Massachusetts A. S. Society, on account of the Hundred Conventions, from April 10 to May 1.

From Samuel Barrett, Concord, to redeem pledge,		$ 5 00
Anna Pendleton, Boston,		2 00
Collections at Convention in Waltham, by Parker Pillsbury,		4 75
Mrs. Fifield, Weymouth,		1 00
A friend in Reading,		1 00
George Howe, Boston,		5 00
Miss Kent, do.		1 00
Christopher Robinson, Lynn, to redeem pledge,		25 00
West Brookfield A. S. Society, by John M. Fiske, to redeem pledge,		25 00
Collections at Convention in W. Brookfield in addition to amount before published,		7 25
Abner Sanger, Danvers, to redeem pledge,		50 00
Donations made to Agents, at Convention, as per A. Kelley's account, as follows—		
From Ruth Ward, Ashburnham	25	
Cash,	37	
Contributions at Gardner,	4 73	
Martha Baker, do.	50	
Joel Cower, 1, Mary Barker, 93c.	1 93	
W. R. Stone,	50	
Geo. Mills, Westminster,	50	
Rebecca Gay, Hubbardston,	25	
Cynthia W. Hamilton, do.	25	
Clara Swan, do.	1 00	
Roxa K. Howard, do.	25	
Claudius Bradford, do.	1 00	
Samuel Swan, do.	50	
Otis Ware, do.	25	
Sundry friends, do.	3 61	
D. Brown, do.	25	
James C. Clark, do.	1 00	
J. A. Waite, do.	25	
A. S. Clark, do.	25	
A. Allen, do.	25	
J. Davis, do.	25	
A. Clark, do.	25	
J. Raymond, do.	50	
S. Gay, do.	1 00	
A. Phelps, do.	1 00	
S. W. Clark, do.	25	
Sarah Marrow, do.	25	
Charles White, Worcester,	1 00	
Contributions at Petersham,	5 59	
do. at Athol,	6 22	
	34 20	
		$164 20

S. PHILBRICK, *Treasurer.*

Brookline, May 1, 1844.

☞ Collections made by C. L. Remond, C. Spear, and S. S. Foster, will be published next week.

☞ To CORRESPONDENTS. Several communications unavoidably deferred.

AMERICAN PEACE SOCIETY.

The public anniversary meeting of this Society will be held at the Central Church in Winter-street, on Monday, the 28th instant, at half past 7 o'clock, P. M. The annual report will be presented, and an address delivered by Dr. Walter Channing. The public in general—Ladies and Gentlemen—are respectfully invited to attend.

SOCIAL REFORM CONVENTION.

The first annual meeting of the New-England Social Reform Society, will be holden in the city of Boston, on Tuesday, May 28th, commencing at 9 o'clock, A. M. and will continue its sessions through Wednesday, Thursday, and probably Friday.

Let there be a full gathering of the free spirits from every part of New-England. The times demand a reform that will strike down deep into the causes of vice—that shall take cognizance of more than one national crime. Long enough has our time and effort been lavished upon fragmentary movements. The times demand a union of all reformers upon some great policy which shall aim at the destruction of that which gives birth to priestcraft, kingcraft, slavery, war, intemperance, poverty, piracy, theft, excessive toil

POETRY.

From the Glasgow Argus.

STANZAS TO AMERICA,

SUGGESTED BY THE SENTENCE LATELY PASSED IN SOUTH CAROLINA,

Upon the person who gave his aid to assist a female slave to make her escape.

BY JAMES HENDERSON.

Unrivall'd still Britannia proudly stands,
The brightest gem that gilds the ocean waves;
For sainted Freedom, smiling on her strands,
With lavish hand its richest treasure laves,
To blazon her afar to other lands,
Where tyranny with fatal might enslaves,—
To bid the nations twine around her name,
Undying wreaths of glory and of fame.

Whate'er the giddy errors that may blot
Her glowing page with transitory shade—
Her brighter deeds bid them be still forgot,
Till in oblivion's ebon fount they fade.
Upon her placid front she bears no guilt—
No sable stain by tyranny portray'd;
Unlike that land o'er the Atlantic sea,
Which dastard freemen stain with slavery.

Yes, proud Columbia! Freedom, to thy shame,
Points out with scorn that stain upon thy breast,
Which gnaws the vitals of the deathless fame,
That should, unsullied, on thine annals rest.
Canst thou, unmoved, hear other lands proclaim,
Till foul disgrace enshrouds thy noble crest,—
Whate'er thy boasts,—thou art an alien vile,
Lost and estranged to Freedom's sacred smile?

What are thy sons?—say, can their bosoms feel
No glow of pity when a bondsman sighs—
When Afric's sons, wrong'd and oppressed, kneel
To touch the hearts that do their prayers despise;
When, in despite of every sad appeal,
Wife, husband, child, the fondest, strongest ties,
That bind Man unto life, are rent in twain,
And all their pleadings heard, alas! in vain?

Alas! for thee, Columbia, that such deeds
Should dim the shine of thy historic page!
Even now, an act against thine honor pleads,—
A deed which reason never can assuage,—
A deed which but to deep dishonor leads,
To blight the bloom of thy meridian age.
And what's thy warrant? This, a freeman gave
His aid to free a woman, and a slave.

Was that a crime to merit, as its right,
The fatal doom adjudged to satisfy
Thy broken laws? No! 'twas a virtue bright,
Which shall, like holy incense, soar on high,
And, in the regions of eternal light,
Be bless'd by Him who rules the earth and sky;
Though, haply, here, no saving powers await
To snatch the doer from a felon's fate.

Columbia, wake from thy ignoble sleep,
And cleanse thy front from these defacing stains
That canker, and corrode, and rankle deep
Within thy breast, which brooks enslaving chains,
And thus doth foul dishonor on thee heap;
While paly scorn thy fairest bloom profanes,
Which shall be still, until thy laws decree
That all who tread Columbia's soil are free!

March 28, 1844.

From the Nantucket Morning Telegraph.

THE NORTH AWAKENING.*

BY THE AUTHOR OF THE 'POET'S OFFERING.'

Courage!—the victory's ours,
Men of unflinching hearts!
The North awakes to her disgrace,
Her Eagle shakes his darts!
Shades of our patriot sires—
Blood of our martyr'd brave,
Was it to rivet slavery's chains
Ye died, our land to save?
Was it to feed the pampered priest,
By sinews bought and sold,
And glut the tyrant planter's thirst
For sovereignty and gold,
The Pilgrim Fathers crossed the sea,
And sacrificed to Liberty?

Men of the South, beware!
Ye stand on dangerous ground;
Volcanic fires beneath ye burn,
And compass ye around,—
Fires that were lit by God's own hand,
In every human breast—
That will not be confined by chains,
Nor yet by fear suppress.
Know, that your whips, and threats, and sneers,
Will not avail ye long;
For when he battles for his rights,
A freeman's arm is strong,
A freeman's arm—but who shall stand,
A righteous God's avenging hand?

* The above lines were suggested by the language held toward the South, by the principal whig papers, on the annexation of Texas to the United States for the purpose of making it into slave States.

From the Boston Courier.

THE FLAG OF ANNEXED TEXAS.

Pull down that flag, that, mocking, waves
Its desecration over slaves!
Is that the flag of Freedom? No!
Did Freedom's pennon ever flow
O'er robbers' and invaders' wars?
Does Liberty descend to guile,
And shameless fight for sordid spoil!
Pull down those stripes! pull down those stars!

Or, let one blot efface the stars;
Still each alternate stripe be red,
In memory of the well-spared dead
Who fell in your unrighteous wars;
The white assume the ebon hue
Of starless night, the emblem true
Of that vile horde to whom are known
No rights, no freedom, but their own;
Who, fled from violated laws,
Draw Freedom's sword in Slavery's cause!

Or, rather, let that standard wave
Where pirates haunt, where pines the slave,
Still let its spoil-bought glories flare!
Where honor dwells, where justice reigns,
Where man the law of God restrains,
Plant not the borrowed banner there!

WILLIAM.

From the Star of Bethlehem.

SONNET.

BY MISS S. C. EDGARTON.

'Forgive us our debts as we forgive our debtors.'

In our hard march through life, we may have offered
A friendly hand to some poor fainting brother,
And in our turn, have failed, and no one proffered
The aid we lend so freely to another.
We may have lived a life of cheerful duty;
Have gladly toiled and suffered for our neighbor,
And aimed to fill his soul with moral beauty,
Yet reapt but wrongs and curses for our labor.
Oh, if these debts are from our souls forgiven,
Not even asking penitent confession,
Then, Father, wilt Thou, from thy throne in Heaven,
Bend down, and kindly pardon our transgression;
But if we pardon not, can we petition
The unerring God of Heaven to give *our* sins remission?

REFORMATORY.

Come-outism.

FRIEND GARRISON:

I saw an article some time since from thy pen, the object of which was to describe the tree of 'Come-outism.' One branch of this growing tree was not, I think, properly represented. If so, wilt thou be so kind as to give the public the following description of it?

There are thousands scattered over the earth, who have come out from ecclesiastical and political governments, believing that the time is at hand when 'the kingdoms of this world will become the kingdoms of the Lord, and of his Christ.' They consider Jesus Christ to be a perfect standard—that they 'are complete in him'—that Christianity is experimental, practical, and theoretical—that the root of it is experimental, the body practical, and the leaves theoretical. But they think that professing Christians in general are too much occupied in examining and speculating upon the leaves of Christianity. For, although these leaves are for the 'healing of the nations,' of idolatry, war, slavery, &c., yet none can eat of the fruit of the tree, unless they are brought to drink of its sap, through the baptism of the Holy Ghost.

Come, then, ye saints of every grade,
Hold fast to Christ, for he is made
Wisdom, and right, and power divine.
The sun will soon his church enshrine;
His law and Spirit must prevail,
While Babel's tower shall reel and fail.
O then, ye saints of every name,
Exalt, exalt the Saviour's fame!

'Come out of Babylon, [a mixed, confused, worldly state,] my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, [or age of reform,] death, and mourning, and famine—and she shall be utterly burned with fire, [truth,] for strong is the Lord God who judgeth her.' Rev. xviii. 4, &c.

This class of *Come-outers* are travelling out of a mixed, confused, worldly state. But they cannot see, as yet, that any church or community of saints have, as a body, travelled out of Babylon, though some may be nearer out than others; yet they find no camps of saints, who, collectively, develope the faith, gifts, graces and order that the primitive church of Christ exhibited before the Red Dragon [the spirit of persecution] spilt the blood of Stephen, and scattered the church abroad. This event is represented in the 12th chapter of Revelation, by the metaphor of a woman flying from the sun to the wilderness; a confused, disorganized state. Whilst the woman, or church of Christ, stood in the one spirit, faith and order of Christ, she was clothed with the sun, [fountain of light,] with a crown of 12 stars [the apostles] upon her head. And she brought forth a man-child, [a perfect order of things,] which was to rule all nations with a rod of iron,' [God's truth,] Rev. xii. 1, &c. But this man child was driven from the earth by the Red Dragon of persecution as soon as born; and its mother, the Christian Church, driven to the wilderness, a scattered, invisible state, 'to be nourished there a time, times, and a half time.' And I hope Wm. Miller is right in saying, that the time for human rule and authority to trample God's people under foot has ended O Lord, grant us the glorious privilege (so long the theme of prophets) of beholding the angel of thy light standing with one foot upon the sea [of ecclesiastical tyranny,] and the other upon the earth [of political bondage,] and lifting up his hand [power] to heaven, swear by him that liveth forever and ever, that there shall be time no longer.' But in the days of the voice of [this] the seventh [perfect] angel [of light,] when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets,' Rev. x. 5, 6, 7. 'Then cometh the end, [illegible] shall deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power (of man)—for he must reign till he hath put all enemies under his feet.' I. Cor. xv. 24, 25. 'And he shall send Jesus Christ, ("the way, the truth and the life" of God,) which before was preached unto you, whom the heaven must receives till the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' Acts iii. 20, 21. All the prophets have spoken of the restitution of all things on earth to their primeval state, when all things were pronounced good, 'yea, very good'; and God the only governor of man. The Lord must again be King over the whole earth. All must be destroyed by the vials of God's wrath, who will not practically say, 'The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.' Isa. xxxiii. 22. See Dan. vii 9, 13, 14, 26, 27. 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.' Ps. ii. 9. 'For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered': xcii 9. 'For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, (the gospel,) and with the breath of his lips shall he slay the wicked.' Isa. xi. 4. 'In that day the Lord shall punish the host of the high ones, and the kings of the earth.' xxiv. 21. 'Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein. For the indignation of the Lord is upon all nations, (for their governments are wicked and oppressive,) and his fury upon all their armies.' xxxiv. 1, 2. For they are banditties of murderers. 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' Until all idolatry, slavery, war, and human usurpations, called civil governments, are destroyed, the object of Christ's manifestation is not effected.

In rejecting all human governments, we ought not to reject the divine government, as developed in the first Christian church at Jerusalem. The many thousands who constituted that church, believed that Jesus Christ was commissioned of God to deliver a perfect law to the human family; and, in consequence of that belief, and obedience to that law, they were baptized by one spirit into one body, and brought into one government, which developed a perfect order of things, in the embryo state. The re-development of that government in the church of Christ is thus described in Rev. xii. 10. 'And I heard a loud voice, saying, in heaven, (the church) now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations (human compacts) were angry, and thy wrath is come, the time of the dead (in trespasses and sins) that they should be judged, and shouldst destroy them which destroy the earth.' ix. 17, 18. 'And I heard the voice of a great multitude (yes, the number is great who are now preparing to utter this) saying, Alleluia, for the Lord God omnipotent reigneth! Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in white linen, clean and white: for the fine linen is the righteousness of saints.' Rev. xix. 6, 7, 8. 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. The Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word. Therefore now, saith the Lord, turn ye to me with all your heart, and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.' 'A great people and a strong' (is coming forth in the name of the Lord.) 'Before, therefore, the people shall be much pained, all faces shall gather blackness.' 'Neither shall one thrust another; they shall walk every one in his path,' (abide in his own calling.) 'The earth (political governments) shall quake before them; the heavens (nominal churches) shall tremble. Put ye in the sickle, for the harvest is ripe: come, get you down, (from exclusiveness,) for the press is full, the vats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.' Joel, ch. ii. &c. PETER.

Boston, 4th mo. 29th, 1844.

The Marriage Covenant.

MR. GARRISON:

SIR—At the head of your paper stands the following: 'Our country is the world—our countrymen are all mankind.' If such be the fact, you will please insert the following in the Liberator.

To whence shall we trace the origin of all institutions, whether political governments or religious organizations? Answer—To the marriage compact, ordained in the beginning between one man and one woman, by their Creator. From this union, a family of children cluster around the domestic hearth, or family altar; making rules and regulations, or laws necessary, and embracing and involving all the moral principles which are or can be called into action, in any government on earth. Here they are all taught and enforced, or neglected and violated. And the man or woman endowed with the greatest strength of mind, or whom circumstances have placed over his fellow-beings in authority, carries out only those principles learned from their superiors. Every person's actions are the result of the controlling principles of their minds. For a tree is known by its fruit, and a fountain cannot send forth both sweet water and bitter: therefore good actions must be the result of true principles. Now, if two parties make a contract, by which they enter into co-partnership on equal terms, each contributing an equal amount of capital, and each to receive an equal share of the loss or gain—it may remain any length of time, with equal benefit to the contracting powers: but let one of the parties receive even a penny more than the other, and the equilibrium is as fully destroyed, as if one were to receive all the profits accruing thereto. Now if the respective parties enter the marriage compact on equal terms, each should of course enjoy equal rights; therefore, the equality of the sexes must be decided before the equality of privileges can be investigated. 'So God created man in his image, in the image of God created he him; male and female created he them; and commanded them to multiply and replenish the earth, and subdue it, and have dominion over the fish, fowl, and every living thing that moveth on the earth.' Man was not placed over woman, and commanded to reduce her to servile subjection to his will; for that would have arrayed man against himself—for she was bone of his bones, and flesh of his flesh.

Had man been perfect or complete alone, woman would not have been formed; for the reason assigned for her creation was, that there was no help meet for Adam. The plurality and unity of the Godhead may be inferred from God's saying, 'Come, let *us* make man;' and from his creating two persons with the same spirit, by whom to perpetuate the whole human family. If we examine the physical or mental constitution of either, we shall find them incomplete without the other. As it is impossible to perpetuate the race without both, so neither can be degraded without sinking the other as low. For proof of this, we have only to contemplate the condition of the female sex in slavery and half civilized nations; for instance, the wandering Arabs and Turks. The men are as savage and brutal as the women are ignorant and degraded. This must ever be the case, for none can deny but that children partake of the qualities of both parents, without distinction of sex. As to the female is committed the office of bearing and nurturing the whole race, so man must have some duty to perform for woman, for a balance against her service for him; and in harmony with the principle of equality, we find him endowed with greater physical strength—thus enabling him to perform more than half or the hardest of the manual labor. And for the same principle of equality, God commanded to honor both father and mother alike.

As for the minds or mental conditions of the sexes, phrenology may speak. O. S. Fowler and George Combe, who follow their predecessors Spurzheim and Gall, in all important points, agree in attributing to man the largest intellectual organs; whilst woman has the largest moral and social organs. A person, with great conscientiousness, may do a wicked act—for Saul ignorantly persecuted the church: likewise, one with a superior intellect may do the same—for Solomon, for want of moral principle, committed idolatry. And if Solomon could not stand when woman enticed him, who is able? for he was the wisest of men. The moral organs alone would be as likely to lead wrong as aright. So would the intellect be equally liable to err. Eve was deceived, but Adam was not, but both transgressed God's law. Now if the sexes are created free and equal, as the Declaration of Independence adopted by our fathers declares all men to be; then we have only to consider whether they enjoy equal rights: for if only one is withheld, the equality is as fully destroyed, as if all were taken away; for by the rule which invades one, all may be destroyed at pleasure.

What is slavery? Answer—it is sin, and whose committeth sin is a servant of, or slave to sin. Where did sin originate? and when? Answer—In the garden of Eden, when Eve transgressed. Where and how did slavery originate? Answer—in sin, or the flesh; through a lie told by the serpent to Eve. What is Freedom? Answer—it is Good, for God is good, and he is free. Where did Freedom originate? and when? Answer—In God, when he gave his Son to be our Saviour. Where and how did Liberty originate? In Good, through the Truth, told by the Son of God; in the form of the flesh or serpent, which is sin. 'For he became sin for us, who knew no sin.' 'The Word was made flesh.' 'God manifest in the flesh.' Who was the agent used by the serpent to enslave man? Woman. 'And God said unto the serpent, Because thou hast done this, thou art cursed above all cattle; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel.' That was the curse, or blessing, pronounced upon all mankind. 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' This curse is also turned into a blessing by Christ; for he is the bridegroom, and the Church is the bride; and Christ not only left us an example of perfect obedience, but of perfect rule and government also 'Though in the form of God, he thought it not robbery to be equal with God: yet he made himself of no reputation, and took on himself the form of a servant, and became obedient unto the death of the cross.' Now, does man rule over woman according to this example? And he being head of the woman, how can she follow Christ, unless her head leads in Christ's footsteps? If not, does man enslave her? Christ does not enslave the Church; and if human laws do not give her equal privileges with man, then she is a slave, in the common meaning of the term. Now, if slavery be tolerated in every family in these States, or if every child born here is taught that the mother is not entitled to the same rights or honor as the father, think it not strange that man enslaves his fellow-man; for he that enslaves his wife is himself a slave, and will become the agent of the serpent, to reduce others to servitude also. Now, I wish Wm. Lloyd Garrison and his fellow-laborers would lay the axe to the root of slavery; and if they are in favor of Congress receiving and reporting on the abolition petitions presented there, their petitioner humbly sues and begs, in the name of Christ her head, for the reception and report of her petition. C. A. B.

Religion of the United States.

NEW BRIGHTON, (Pa.) March 24, 1844.

BRO. GARRISON:

Are not religion and humanity antagonistical? Is not the country full of religion, while at the same time humanity 'has not where to lay her head'? Incessant and universal is the church-going. Regular are the priests in their religious worship and labors. Frequent are the revivals of religion. Many are the converts made. And yet the cries of the slave are as loud! The condition of the poor is as wretched and forlorn! The toil of the laborer is as incessant and as crushing! And impurity, intemperance and crime still continue to defile, to desolate and destroy! Is this tale of wo to have no end? Is man always to be crushed and enslaved by his fellow-man? Are three-fourths of the human race ever to be slaves to the other fourth? I can but hope for brighter days. I think I see indications of better things. 'The Brotherhood of Thieves' is helping on the work. A copy was left with my brother, I. Dallas Townsend, who lives near Poland, Ohio. It excited much interest among the friends of humanity there. They called a meeting—had it read by a committee of four, and much good was done. Light broke forth. A Presbyterian clergyman (anti-slavery) got hold of it—read it—took it to a meeting of the Presbytery in Bedford, Mercer co.—read and commented there upon the parts relative to the church, and then withdrew, and about fifty members followed him. I do not know whether he is going to form another sect, but hope not. Greater curses than Priestcraft and Sectarianism afflict not the race of man. They are the 'Bulwarks' of the infernal system of Slavery, War and Capital Punishment; and these involve *all* wickedness.

We had a debate on capital punishment, a few evenings ago, in this place. As usual, the religionists were arrayed in favor of shedding blood and breaking necks. Instead of taking the authority of Jesus, to 'Overcome evil with good,' they virtually said, 'Overcome evil with evil—murder with murder.' Such is the religion of this village, and we have six meeting-houses, too! Plenty of religion, but no Christianity—no benevolence—no 'good will to men'—no 'visiting the fatherless and the widows'—no thought taken for the poor and heavy-laden. Henry Clay is the god of some, and they meet about once a week to worship him, in the form of a "Clay Club. Van Buren is the god of others; though the *Money God* they all worship with idolatrous devotion. It has become omnipotent throughout the world. There are a few free spirits here, however. Frederick Douglass' labors were not in vain. We hope to see him this way again, and we should be glad to see thee too, brother Garrison. Dost intend coming West this summer?

Sincerely thine for the redemption of the nations,
MILO A. TOWNSEND.

* A *club of clay* is little superior to a *rope of sand.*

MISCELLANY.

From the Washington Globe.

The Outrage in the House.

We went to the House this morning for the purpose of hearing, among other things, Mr. Wright of Indiana conclude his speech on the tariff, which he commenced in committee of the whole yesterday; but he had concluded before we reached there, and Mr. White, of Kentucky, Speaker of the last House of Representatives, had the floor on the same subject when we reached the capitol. Although the tariff was the subject before the committee of the whole, we did not hear Mr. White make a single allusion to it during the fifty minutes which we heard him speak. He may have alluded to it in the ten minutes which he had consumed before we reached the House. The whole of what we heard him say was in relation to the bargain which has been charged as entered into between Mr. Adams and Mr. Clay, in the year 1825, when Mr. Clay elected Mr. Adams President of the United States, and Mr. Adams made Mr. Clay Secretary of State. Mr. White denied that there was any bargain between them, and read, and had read by the Clerk of the House, letters from sundry persons, and a speech made by Mr. Adams, a year or two ago, to bear him out in what he said.

Mr. White, just at the close of his hour, stated that five gentlemen of the House had certified to what the newspapers had charged Mr. Clay as having said in his speech on the Missouri question, in February, 1819: 'If you wont let us have black slaves, we must have white ones,' &c., which speech he said Mr. Clay had never written out.

The extract, he said, was taken from a note to Mr. Rich's speech, published in the National Intelligencer more than a year after that gentleman had made his speech, in which note Mr. Rich had said that Mr. Clay used those words. Here Mr. White's hour ran out, and Mr. Jacob Brinkerhoff obtained the floor. Mr. Andrew Kennedy asked Mr. Brinkerhoff to yield the floor to him a moment, as he was one of the five gentlemen alluded to, and he wished to prove what he had certified to. Mr. Brinkerhoff refused to yield the floor; when Mr. Rathbun, who sits directly in front of, and not more than 3 feet from Mr. White, said to Mr. Kennedy, 'Never mind, we can prove it all over the House.' Mr. White replied, 'You can prove a d—n lie, then; swallow that, d—n you.'

Mr. Rathbun rose slowly from his seat, with his thumbs in the pockets of his pantaloons, and turning round to Mr. White, said, 'Do you intend to apply the lie to me personally?' To which Mr. White replied, 'I do, God d——n you;' shutting his fists and putting himself in a defensive or offensive position, as he said so. By the time the words were out of his mouth, both of them had aimed a blow at each other. We could not discern which struck first. As soon as we saw this, we ran to where they were, but before we reached there, they had been separated. We entered the aisle where the combatants were, side by side with the sergeant-at-arms. The members ordered the sergeant-at-arms out in a menacing manner, some of them putting their hands against him. While they were doing this, we have been told, a man named Moore, who resides in the Lexington Congressional District of Kentucky, was behind the sergeant-at-arms trying to pull him out, and saying, at the same time, 'Let them fight it out.' We neither saw nor heard this. Our attention was drawn, at that time, to the members in front of the sergeant-at-arms, who were ordering him out of the bar of the House. We thought if the sergeant-at-arms was out of his place, or exceeding his duty, that we certainly were clearly out of ours, and that we had better keep a bright look out, else we might be ejected very suddenly. By the time we thought this much, we concluded to get out of the bar of the House; and as we got out near the door that enters the Hall from the post-office of the House, we saw the flash and heard the report of a pistol in the doorway. We rushed to the door, and found three or four persons just outside the door, grappling with the Kentuckian whom we have mentioned, trying to wrest from him a pistol. As he appeared to 'hold his own' with them, we concluded to assist them: and just as we were about doing so, a voice at our side said, 'Take me, Mr. Rives, for I am wounded.' We at once recognized the person who spoke, to be Mr. Isaac H. Wailes, one of the police of the Capitol. We took hold of him, and found that he had been shot through the right thigh, near where it joins his body. Two men assisted us to take him to his house, about 300 yards from the Capitol. On his way thither, he informed us that, on hearing a disturbance in the House of Representatives, he thought it to be his duty to go in and assist in quelling it; that, as he entered nearest the post-office, Mr. McCauslen, a member of Congress from Ohio, was putting the Kentuckian before mentioned out at it; that as soon as he was put out, he drew a pistol from his breast and attempted to shoot Mr. McCauslen, who was then just inside the House, while he (Mr. Wailes) was in the door; that some person at that moment took hold of the man that had the pistol, and turned him so much, that he shot him, (Wailes,) who was by one of the cheeks of the door.

By the time we got Mr. Wailes home, we ascertained that his thigh bone was not broken; and we returned to the Capitol immediately, to look for our hat, which we left there, with several letters in it. On reaching there, we found the hat, the letters safe, peace reigning; and we soon afterwards left there for our home.

We think it proper to state, in conclusion, that we heard part of the 'words' which passed between Mr. Rathbun and Mr. White; and those which we did not hear, are vouched for by persons who did hear them.

From the London Punch.

The President and the Negro.

The life of President Tyler, we learn from the American papers, has been saved by a black man. The President was returning from the Congress burial-ground, Washington, where he had attended the interment of the victims killed on board the Princeton, when his horses took fright, and would have precipitated him down a steep, but that they were arrested by the hand of a negro. We know not whether, according to American notions, we can courteously congratulate the President on his escape—seeing that it makes him a debtor for his life to a black—a mere human chattel—a thing of sale and barter. The accident brought the first magistrate of the first republic into such close dependance on the compassion and sympathy of probably a black slave, that we know not how he can well cleanse himself of the humiliating annoyance. Heroes of the olden day have gladly preferred death rather than owe their lives to acts or persons mean or infamous; and animated by the like ennobling spirit, we must believe that President Tyler would have earned for himself a higher reputation with his countrymen, had he loudly and sternly rejected the succor of the black, and suffered himself to be whirled down the mortal precipice before him. He would, then, like Curtius taking the leap, have vindicated the nobility of his soul for the honor and glory of his country. He would, by his last mighty act, have proved to the sneering world that Americans sell black men like beasts really for the reasons that Americans give; that the negro is a creature only a little above the ape, a piece of mechanism of human seeming, but in no manner touched by the same sympathies, solemnized by the same affections, as the white man! Thus considered, it would have been a sublime spectacle to behold President Tyler prepared for death, and loudly forbidding the approach of the negro, as a creature with whom he had nothing in common—an outcast of God and man, whose compassionate help brought odium on the assisted. Thus dying, the President would have asserted a great principle, and left a memory sweet and balmy to man-selling Americans. As it is, the life of President Tyler is damnified, soiled, blotted; for he holds it only from the compassion of a black, who is most probably a slave.

However, President Tyler, in the overflow of his gratitude, may wish to reward his deliverer. May we suggest the mode? A white man is to be hanged in S. Carolina for aiding and abetting the escape of a black woman; let the negro who has saved the white President have a place at his execution, that he may see the punishment of the white who, touched by humanity, would save a black.

CAPITAL PUNISHMENT. The N. Y. Tribune contains a brief report of a lecture delivered in that city by Dr. Graham, vindicating the doctrine that Capital Punishment is not now sanctioned by the Bible, nor adapted to prevent the crime of murder. The report says:—

'As God always chooses the best according to present conditions and circumstances, so should men. He argued with power and eloquence that capital punishment is not now needed—that taking of life, whether in public or private, tends to produce in society the murderous *diathesis*, and that all detailed accounts of murders and executions should be kept from society. The lecturer regretted that our religious teachers should not better understand this important subject. He would not have an institution changed until the public mind is prepared, and the appropriate business of the clergy is to prepare the public mind for new and better institutions, rather than to retard human progress by lingering to support old ones; and he contended that if they persist in clinging to those ancient institutions which were established in conditional necessity, and which are incompatible with the highest and best condition of human nature, they endanger the institution, and lessen the usefulness of the priesthood.'

THE GALLOWS. 'Brother Kurtz,' editor of the Lutheran Observer, and a clergyman, says—

'A number of individuals, with Mr. Garrison at their head, have been petitioning the Massachusetts legislature to abolish capital punishment, and in case their prayer should be denied, they ask, 'that the gallows may be erected near a meeting-house, that the execution take place on the Sabbath day, and that the minister be the executioner.'

We give the foregoing to show where this notorious individual has got to. What will be his next step, time alone can tell.

EDUCATION. The following brief but beautiful passage occurs in a late article in Frazier's Magazine:

Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation, or a sigh of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handfuls of flowers in green and daisy meadows—with birds' nests admired, but not touched—with creeping ants and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

☞ Why are not the Editors throughout N. England, more noisy in their notices of the proposed Mass Gathering of Washingtonians on Boston Common, on the 30th? It is to be the great meeting of the age. New-England should be thoroughly aroused in this matter—that she may pour her sons into Boston, on the 30th, by thousands. The horrors of drunkenness have been so long before the people, that they seem now to regard it as something to be borne with. Not so, friends. Rum-selling and dram-drinking are to be abolished, and that right speedily. Contention, poverty and crime are to give place to peace, comfort and virtue. New-England is summoned to the work. On Boston Common are the people to meet to hasten on this moral Revolution. BOSTON COMMON—where our fathers went up to consult for the overthrow of British despotism. It is the plabe of all others, for their children to meet to counsel for the throwing off of a worse than British yoke.—*White Mountain Torrent.*

Correspondence of the Journal of Commerce.

WASHINGTON, Tuesday, April 30th.

Mr. Spencer has resigned his office as Secretary of the Treasury. Rumor assigns various reasons for this step. Some suppose that there may have been a disagreement between Mr. Spencer and the President as to the annexation measure. Others surmise that the Secretary of the Treasury could not brook a superior in the head of another department. We shall not long be ignorant of the whole truth of the matter.

Later from Haiti.—By the schooner Sarah Jane from Cape Haytien, whence she sailed on the 21st ult., we learn that President Riviere on hearing of the insurrection at Aux Cayes, proceeded to that place, subdued and disbanded the rebels, and thence returned to Port au Prince. Of course, the intelligence received at Charleston by way of St. Thomas, that Riviere was killed in the affair at Aux Cayes, was incorrect. When the outbreak occurred, if previous accounts can be relied on, the President was at the head of the troops of the Republic, within a short distance of St. Domingo, on his march thither to suppress a revolutionary demonstration.

A Colored Gentleman at the Bar.—We learn from the Portland American, that Gen. Fessenden, a day or two since, appeared before the district court, and moved that a *colored gentleman* from Boston, who was then with him, be admitted to practise as an attorney and counsellor at law in the courts of Maine. The motion was made under the new law, which makes all citizens of good moral character eligible to admission. The necessary certificate was produced, but the court refused the motion on the ground that the candidate was not in fact a citizen. A successful application will probably be made at the October term, adds the American.—*Boston Post.*

The celebrated Murell, the negro-stealer, whose movements created such a prodigious excitement in the south-west, in 1833—4, is again at large. He was sentenced, in Tennessee, to imprisonment in the penitentiary for ten years. The time expired, and he was discharged last week, and immediately 'made tracks' for Arkansas.

John M. Krum has been appointed judge of the St. Louis Circuit Court. He was Mayor of Alton at the time of Lovejoy's murder, and by his duplicity and servility, greatly aided the mob.

LAD MISSING.

A YOUNG colored lad, named Henry Cu... the eleventh year of his age, has been ... from this city for the last four weeks. The ... telligence respecting him is, that he went ... Chelsea, in consequence of an alarm of fire ... place; since which, no trace of him has been ... to the lad, by so doing will relieve the anxious ... of his parents, who are apprehensive that ... have been kidnapped, and carried to the South. ... dress the Editor of the Liberator, 25 Cornhill, ... Boston, May 10, 1844.

MRS H. BAILEY

HAS removed to 76, Federal-street, where she ... attend to her dress-making. She solicits the ... ronage of her former customers, and any others ... may wish for her services. ... Boston, May 1, 1844.

MRS. E. JACKSON

HAS opened a large and commodious three ... new brick building, No. 9 Southack street, ... ton, for the express purpose of accommodating ... of color with board. She would further remark, ... no pains will spared on her part to give satisfaction ... all those who may feel disposed to favor her with ... patronage.

Physiology, Phrenology, Neurology, ...

MARKED Busts, neatly made, adapted to ... an's Neurology. Also, Busts adapted to ... ler's Combe's, and Spurzheim's Phrenology, ... with the various Physiological and Phrenological ... Books, Pamphlets, Charts and Tracts, of Gra... Alcott, Fowler, Combe, and others, for sale by ... BELA MARSH, ... April 26. 25 Cornhill

'GET OFF THE TRACK!'

A SONG for Emancipation. Sung by the He... insons—set to music for the piano forte. ... published. For sale by ... BELA MARSH, ... April 19 No. 25 Cornhill

To Abolitionists
AND FRIENDS IN GENERAL.
JOHN P. COBURN

INFORMS his friends and customers, that he ... removed from No. 8 Brattle-street, to ... 51 Cornhill and 24 Brattle-street ... Where he continues his same line of business, ... an addition, viz:

CLOTHING,

Cut and made in the neatest and most fashion... style. He has also taken considerable pains to ... A FIRST RATE CUTTER, who will give his ... tention to cutting only. He has selected an ... ment of the most fashionable CLOTHS, viz: Broa... cloths, Cassimeres, Doeskins, Tweeds, as well ... VESTINGS of the latest style, all of which he ... make up in the most fashionable style, and on reas... able terms, and will take GENTLEMEN'S OL... CAST GARMENTS in pay, or part pay. ... Please give him a call, if you wish to be used w... and get the worth of your money. ... ☞ J. P. COBURN would furthermore inform ... public, that he has made extensive arrangements, ... is prepared to execute any amount of Clothing in ... above line. March 29

EDUCATION AND INDUSTRY.

THE NORTHAMPTON ASSOCIATION OF ... EDUCATION AND INDUSTRY have appr... priated a suitable tenement for the accommodation of ... fifteen or twenty boarding pupils. They will ... members of a family, under the care of the Direct... of Education, assisted by his wife and other Teach... ers, and will be subject to the same treatment and ... regulations as pupils who are members of the Asso... ation. The name of the Association indicates the ... idea of culture, towards the realization of which ... efforts will be directed. Systematic, habitual indu... try is deemed indispensable to education, which ... should aim at the harmonious development of the ... physical, intellectual, moral and religious tendencies ... in active, practical life. ... We shall consider $100 a year as an equivalent for ... instruction and board, from which a suitable deduc... tion will be made when a pupil comes for several ... years. The year will commence on the 1st of May ... next, and will have no fixed and entire vacation. ... Pupils will be received for a year at any time. ... D. MACK, *Director of Education.* ... Broughton Meadows, Northampton, April 14th 1844.

Rare and New Books.

THE Water-Cure; Life of Follen; Dr. Banning's Popular Lectures; Association in its connection with Education and Religion, two Lectures delivered before the New-England Fourier Society, in Boston; Park Godwin's Popular View of the Doctrines of Charles Fourier; Fourier's Theory of Society, translated for the London Phalanx from Abel Transac... Book on Capital Punishment, by Rev. Charles Spear. ... For sale by BELA MARSH, ... April 19 No. 25 Cornhill.

TEXAN REVOLUTION,
AND THE ANNEXATION OF TEXAS,
For sale at the Anti-Slavery Office, 25 Cornhill.

THIS pamphlet contains a brief account of the colonization of Texas; an examination of the cause and character of the revolt therein, and a full review of the diplomatic, military and speculating operations of government and individuals in the United States tending to annexation.

DR. CH. FREDERICK GEIST,
JOHN-STREET,
HOMŒOPATHIC PHYSICIAN,
NESMITH'S BUILDING,
LOWELL.

Look Here! Read This!!
JOHN P. COBURN,
DEALER IN CLOTHES.

HAS removed from No. 8 to No. 24 Brattle-street and No. 51 Cornhill, and has on hand, for sale, a large assortment of new and second-hand

CLOTHING,

Viz: Surtouts, Frock and Dress Coats, Pantaloons and Vests of every description, cheap for cash.

☞ The highest price paid for gentlemen's off-cast Garments. Also, clothing cleaned and repaired in the neatest and most thorough manner, at short notice. Garments exchanged on the most reasonable terms.

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EDMUND A. GRATTAN
16 Merchants Exchange, Boston. April 12

AGENTS OF THE LIBERATOR.

CONNECTICUT.—S. S. Cowles, *Hartford*;—John S. Hall, *East-Hampton*; James Munroe, *Canterbury*.

NEW-YORK.—Isaac T. Hopper, *New-York City*;—Charles S. Morton, *Albany*:—James C.